

1934

1934 Regulae et Constitutiones, Congregationis Sancti Spiritus sub tutela Immaculati Cordis Beatissimae Virginis Mariae

The Spiritan Congregation

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USA Eastern Province*



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Brother Cantino.
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SPIRITAN ARCHIVES
U.S.A.

REGULAE

ET

CONSTITUTIONES

CONGREGATIONIS SANCTI SPIRITUS

SUB TUTELA

IMMACULATI CORDIS BEATISSIMAE VIRGINIS MARIAE



SPRITAN ARCHIVES
U.S.A.

A-63

HOLY GHOST FATHERS

NORWALK, CONN.

1934

Concordat cum originali.

Parisiis, die 9a aprilis 1934.

F. GRIFFIN, C.S.Sp.

IMPRIMATUR.

Parisiis, die 9a aprilis 1934.

† Lud. LE HUNSEC,

Sup. Gen., C.S.Sp.

EX-1002

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APPROBATIONES REGULARUM

I

(Parisiis, die 2 Januarii 1734.)

CAROLUS-GASPAR-GUILLELMUS DE VINTIMILLE, ex comitibus Massiliæ DU LUC, miseratione divina et Sanctæ Sedis Apostolicæ gratia Parisiensis Archiepiscopus, Dux Sancti Clodoaldi, Par Franciæ, Regii Ordinis Sancti Spiritus Commendator, etc.

Dilectis nobis in Christo Superiori et Directoribus Seminarii Sancto Spiritui sub Immaculatæ Virginis tutela dicati, Salutem in Domino.

Regulas et Constitutiones Sodalitii Vestri, quas partim a Venerabili viro Claudio Francisco Poullart des Places, Sacerdote et Institute vestro, suscepistis, partim vobis ipsis post longam et felicem experientiam conscripsistis, legimus attente et expendimus, quarum tenor infra sequitur.

Sequitur textus integer Regularum, posteaque ad calcem additur:

Has igitur Regulas et Constitutiones, mature ponderatas, dignas judicavimus quæ auctoritate nostra firmentur, aptissimasque quibus Sodalitium vestrum et Seminarium, tum ad Ecclesiæ Gallicanæ, tum ad nostræ præcipue Diœcesis utilitatem dirigantur. In quorum fidem præsentis Litteras manu nostra obsignavimus, et a Secretario nostro subsignari, sigilloque nostræ Cameræ communiri jussimus.

Datum Parisiis, anno Domini millesimo septingentesimo trigesimo quarto, die vero mensis Januarii secunda.

† CAROLUS, *Archiepiscopus Parisiensis.*

De mandato Illustrissimi ac

Reverendissimi Domini

D. mei Archiepiscopi Parisiensis.

Loco † Sigilli.

MARTIN.

II

DECRETUM

S. CONGREGATIONIS GEN. DE PROPAGANDA FIDE HABITÆ

DIE 11 JANUARIJ ANNI 1824

Superior et Sacerdotes Sodalitatis et Seminarii quod Sancti Spiritus nuncupatur, et Parisiis, sub Immaculatæ Virginis tutela, multos ante annos erectum est, jamdudum ejusdem Sodalitatis et Seminarii Regulas, jam ab anno 1734 ab Archiepiscopo Parisiensi Carolo-Gaspere-Guillielmo DE VINTIMILLE approbatas, et decem in Capita divisas, Sacræ Congregationi obtulerunt, ab Eaque postularunt ut eas et Ipsa auctoritate sua approbaret. Id se præstituram Sacra Congregatio respondit, dummodo Superior et Sacerdotes memoratæ superius Sodalitatis et Seminarii Regulis illis novam Regulam adderent, qua ediceretur ut quæ ad Missiones illas exercendas pertinent, quarum curam gerunt aut gerent, ea in posterum cum Apostolicæ Sedis intelligentia atque approbatione tractari atque expediri debeant. Qua de re, cum illi libentissime assensi essent, actum est hodierna die de approbatione concedenda, et illata nova illa Regula in Caput primum, post verba in quibus

agitur de Archiepiscopi Parisiensis in Sodalitatem et Seminarium potestate, factaque omnium et singularum relatione per R. P. D. Petrum CAPRANO, Archiepiscopum Iconiensem, Sacræ Congregationis de Propaganda Fide Secretarium, Sacra Congregatio easdem prudenter sapienterque excogitatas judicavit, et aptissimas ad Missionarios in omni officii sui genere informandos, censuitque dignissimas approbatione esse, easque propterea approbavit et confirmavit, jussitque ut huic Decreto universus earum tenor subjiciatur.

Datum Romæ, ex Ædibus dictæ Sacræ Congregationis de Propaganda Fide, die 7 Februarii anni 1824.

Julius M. Card. DE SOMALIA, *S. Collegii Decanus,*
Pro-Præfectus.

Loco † Sigilli.

Petrus CAPRANO, *Arch., Inconien., Secret.*

III

DECRETUM

SACRÆ CONGREGATIONIS DE PROPAGANDA FIDE

Superior et Sacerdotes Sodalitii ac Seminarii Sancti Spiritus, die 14 decembris 1847, Lutetiæ Parisiorum in peculiarem cætum convenerunt, ut de iis expresse agerent, quæ ad plenam ac perfectam Instituti directionem pertinerent. Itaque, ob recens incrementum Congregationis Sancti Spiritus, necnon ob amplificationem finis eidem præstituti, Regulas Societatis, jam ab anno 1734 ab Archiepiscopo Parisiensi approbatas, ac dein a Sacra Congregatione de Propaganda Fide sancitas ac confirmatas Decreto diei 7 Februarii 1824, quibusdam adjec-

tionibus ac variationibus subjiciendas existimarunt, ut præsentì Sodalitatis conditioni atque ejusdem sacerdotum vocationi apprimè responderent. Quibus peractis, veteribusque Regulis opportune insertis, approbationem atque sanctionem Sacri Concilii Christiano Nomini Propagando humiliter implorarunt. Cum igitur hæc omnia R. P. D. Alexander BARNABO, ejusdem Sacri Concilii Pro-Secretarius, in generali conventu diei 21 Februarii 1848 examinanda retulisset, Eminentissimi ac Reverendissimi Patres, paucis vel additis vel immutatis, prout in earumdem tenore huic Decreto ex eorum jussu adjiciendo videre est, Regulas seu Constitutiones Seminarii Sancti Spiritus nova hac forma concinnatas iterum probaverunt atque confirmaverunt, easque, ab omnibus qui huic Seminario nomen dederunt vel dabunt, in posterum servari jusserunt.

Datum Romæ, ex Ædibus Sacræ Congregationis de Propaganda Fide, die undecima mensis Martii anni 1848.

J.-Ph. Card. FRANSONIUS, *Præfectus*.

Loco † Sigilli.

Alexander BARNABO, *Pro-Secret.*

IV

(Romæ, die 26 Septembris 1848.)

R. D. MONNET, *Superiori Congregationis et Seminarii Sancti Spiritus, Parisiis.*

Reverendissime Domine,

Quæ pro unienda Congregationi isti Societate sub titulo Sanctissimi Cordis Beatæ Mariæ Virginis recenter

in Galliis fundata, de utriusque Instituti Superiorum necnon Alumnorum consensu, exposita fuerunt huic Sacrae Congregationi, ea in generali conventu, habito die IV hujus mensis, Eminentissimi Patres mature perpendenda susceperunt. Placuit porro iisdem, ex tenore precumstrarum agnoscere, quemadmodum vos ad majorem Dei gloriam intendentes, et de animarum salute uberiori cum fructu, collatis in unum viribus, efficacius procuranda solliciti, in id consilii deveniretis, ut quemadmodum unus idemque finis et scopus est utriusque Congregationis, ita etiam ex nunc unica incipiat esse Congregatio. Ita enim arctiori inter sese charitatis vinculo uniti, Alumni, sub unius Superioris regimine, et iisdem Regulis informati, uno eodemque animo et conatu, ad Evangelii lucem afferendam iis qui adhuc in umbra mortis sedent, praecipue per ministerium verbi qui finis est Societatum harum, melius intendunt.

Quibus quidem aliisque, quae a vobis Sacrae Congregationis examini subjecta fuerunt, perpensis, Eminentissimi Patres propositionem vestram approbandam censuerunt. Quapropter vestrum nunc erit negotium istud unionis duarum Congregationumstrarum ita perficere, ut, cessante ex nunc ea quae sub titulo est Sanctissimi Cordis Beatae Mariae Virginis, istius Socii et Alumni aggregentur Congregationi Sancti Spiritus, ejusque Socii et Alumni fiant eorundem jurium et privilegiorum participes, necnon iisdem disciplinae Regulis subjecti. Eia ergo, satagite nunc magis, ut virtutum omnium ecclesiasticarum praesertim exemplar effecti, majori atque zelo pro Dei gloria et animarum salute zelari non desinatis, quo et de Ecclesia Dei bene in dies mereamini, et immarcescibilem gloriae coronam in caelis percipiat. Nunc vero, quod ad me peculiariter attinet, Dominationi

Tuæ gratulor ita votis tuis satisfactum, et Deum precor
ut tibi bona omnia largiatur.

Romæ, ex Ædibus Sacræ Congregationis de Propaganda
Fide, die 26 Septembris 1848.

Dominationis tuæ

Studiosissimus,

J.-Ph. Card. FRANSONIUS, *Præfectus*.

Loco † Sigilli.

Alexander BARNABO, *a secretis*.

(Romæ, die 26 Septembris 1848.)

*R. D. Ab. LIBERMANN, Superiori Societatis
Sanctissimi Cordis Beatæ Mariæ Virginis.*

Reverendissime Domine,

Quæ pro unienda Congregationi Seminarii Sancti
Spiritus Societate ista, de utriusque Instituti Superi-
orum, nec non Alumnorum consensu, exposita fuerunt ...

Reliqua ut in præcedentibus litteris.

V

DECRETUM

SACRÆ CONGREGATIONIS DE PROPAGANDA FIDE

(Die 3 Novembris 1848.)

Cum Alumni Sodalitii Sancti Spiritus, in Urbe
Parisiensi, jamdiu pro Missionibus obeundis præsertim
instituti, preces ad Sacram Congregationem deferendas
curaverint, ut præfato titulo retento, invocationem quo-
que Immaculati Cordis Beatæ Mariæ Virginis addere
possent; Sacra Congregatio, referente infrascripto Sec-
retario, votis eorundem annuendum censuit, atque in
posterum præfatum Sodalitium Sancti Spiritus sub in-

vocatione Immaculati Cordis Beatæ Mariæ Virginis designandum indulsit.

Datum Romæ, ex Ædibus Sacræ Congregationis de Propaganda Fide, hac die 3 Novembris anno 1848.

J.-Ph. Card. FRANSONIUS, *Præfectus*.

Loco † Sigilli.

Alexander BARNABO, *a secretis*.

VI

(Romæ, die 10 Julii 1850.)

R. D. Francisco LIBERMANN, Superiori Societatis ac Seminarii Sancti Spiritus sub invocatione Immaculati Mariæ Cordis, in Lutetiam Parisiorum.

Reverendissime Domine,

Mense Novembris anni 1848, supplicem libellum Sacræ huic Congregationi exhibuit Dominatio Tua, quo, nomine Societatis cui præes, postulabas ut Regulis pro eodem mense Februarii anni supradicti a Sacro Consilio Christiano Nomini Propagando sancitis duæ adhiberentur modificationes, quarum altera praxim Paupertatis, altera vero secundum Ordinem Alumnorum Seminarii Sancti Spiritus attingebat.

Atque ad Paupertatem quod attinet, eam ita in regulam erigendam petebas, ut in posterum Alumni Seminarii Sancti Spiritus, ab ipso in Societatem ingressu, usui bonorum renuntiare intelligantur, quorum eis proprietas a Constitutionibus permittitur; ut, absque superioris venia, nullam pecuniæ quantitatem vel in alienam utilitatem erogandam penes se habere valeant;

ut denique teneantur, non solum rationem reddere Superiori de ipsa pecunia quam expenderint eo consentiente, sed etiam eidem tradere quidquid forte post usum eorum in manibus superfuerit.

Secundum vero Ordinem Alumnorum vel simpliciter abrogandum, vel saltem diuturnum in tempus suspendendum proponebas.

Tandem Dominatio Tua rogabat

(Hic agitur de facultate speciali, ad quinquennium petita.)

Cum itaque Eminentissimi Patres in generali conventu petitiones Dominationis Tuæ mature perpenderit, censuerunt probari posse praxim Paupertatis superius expressam, eamque, attentis præsertim explicationibus quas sub die 21 Februarii hujus anni præbueris, in regulam erigi decreverunt.

Secundum Ordinem Alumnorum Societatis Sancti Spiritus, ut Tibi alumnisque omnibus in votis erat, abrogarunt.

Facultatem vero quam ad quinquennium pestulasti....

Hæc tibi significare debebam, atque interea Tibi a D. O. M. cuncta fausta et prospera adprecor.

Dominationis Tuæ

Studiosissimus,

J.-Ph. Card. FRANSONI, *Præfectus*.

Loco † Sigilli.

A. BARNABO, *a secretis*.

Romæ, ex Ædibus Sacræ Congregationis de Propaganda.
Fide, die 10 Julii 1850.

VII

DECRETUM

SACRÆ CONGREGATIONIS DE PROPAGANDA FIDE

Cum generalis Superior Sodalitii a Sancto Spiritu sub invocatione Purissimi Mariæ Cordis nuncupati a Sacra Congregatione de Propaganda Fide postulaverit, ut in Regulis dicti Instituti, anno 1848, ab eadem Sacra Congregatione approbatis, nonnulla adderentur vel immutarentur quæ pro præsentibus Sodalitii adjunctis magis expedire in Domino videbantur, Eminentissimi ac Reverendissimi Patres Sacri Concilii Christiano Nomi-
ni Propagando, in generali conventu habito die 2 Aprilis 1855, omnibus mature perpensis, petitas additiones vel immutationes probandas ac confirmandas censuerunt, ea tamen forma ac tenore qui in adnexis Capitibus, eorum jussu primæ Parti Regularum jam probatarum sufficiendis, continentur.

Hanc vero Sacræ Congregationis sententiam, cum R. P. D. Alexander Barnabo, Secretarius, Sanctissimo Domino Nostro PIO Papæ IX retulisset, in Audientia habita die 15 Aprilis 1855, atque ejusdem sententiæ quoad Articulum III Capitis III, a Sanctitate Sua confirmationem impetrasset, iidem Eminentissimi ac Reverendissimi Patres præsens edi Decretum, itemque Capita atque Articulos huic adnexos ac primæ Parti Regularum subrogandos, ab omnibus qui dicto Sodalitio nomen dederunt vel dabunt in posterum servari jusserunt.

Datum Romæ, ex Ædibus dictæ Sacræ Congregationis de Propaganda Fide, die 6 Maii 1855.

J.-Ph. Card. FRANSONI, *Præfectus*.

Loco † Sigilli.

A. BARNABO, *a secretis*.

VIII

DECRETUM

SACRÆ CONGREGATIONIS DE PROPAGANDA FIDE

Rmus Dominus Alexander Le Roy, Episcopus Titularis Alinden. et Superior Generalis Congregationis Sancti Spiritus sub tutela Immaculati Cordis Beatissimæ Virginis Mariæ, huic Sacræ Congregationi, Negotiis Religiosorum Sodalium præpositæ, humillime exposuit, in postremo Generali Capitulo suæ Congregationis decretum fuisse, ut, attentis quibusdam variationibus, quæ irrepserant sensim sine sensu in Constitutiones ad usum ejusdem Instituti Religiosi, aliquot Sodales, virtute, prudentia et rerum gerendarum usu præstantes, eligerentur, ad ipsas Constitutiones temporum adjunctis et experientiæ placitis aptius accommodandas.

Quum autem commisso sibi muneri ipsi satisfecissent, schema earundem variationum huic Sacræ Congregationi oblatum fuit, ut eas Apostolica adprobatio firmiores faceret.

Illud autem accidit, ut, in earum Constitutionum examine peragendo, nonnullæ additiones vel immutationes in ipsa quoque Regula, cujus dictæ Constitutiones veluti explicatio censentur esse, necessariae et opportuna viderentur. Quas quidem hæc S. Congregatio, re mature perpensa et exquisito voto alterius e suis Consultoribus, ipsa peregit et induxit.

Quum autem infrascriptus Cardinalis, Sacræ eidem Congregationi Præfectus, SS. Domino Nostro Pio Papæ Decimo textum ipsius Regulæ, ita emendatum, proposuerit, Sanctitas Sua eundem in omnibus approbare dignata est, Sodales omnes Congregationis S. Spiritus sub

tutela Immaculati Cordis Beatissimæ Virginis Mariæ
peramanter cohortans, ut ipsam Regulam fideliter cus-
todiant, ad animarum suarum salutem, et proximorum,
præsertim in Missionibus, spirituale bonum.

Contrariis quibuscumque non obstantibus. Romæ, die
17 mensis Augusti, anno 1909.

Loco † Sigilli.

Fr. J. C. Card. VIVES, *Præf.*

Vinc. La Puma.

APPROBATION OF THE CONSTITUTIONS

I

LETTER OF APPROBATION

FROM

HIS EMINENCE, THE CARDINAL PREFECT

of the S. C. of the Propaganda

(Edition of 1878.)

Reverendissime Pater,

Accepi nuper textum typis impressum Constitutionum istius Congregationis a Sancto Spiritu atque ab Immaculato Mariæ Corde nuncupatæ, prouti eæ a Capitulo Generali ejusdem Congregationis, habito in Domo SS. Cordis Mariæ prope Lutetiam Parisiorum, mense Augusti anni 1875, redactæ fuerunt. Etsi vero Constitutiones, de quibus agitur, nil aliud sint nisi accurata quædam explicatio Regularum, quæ a Sacro hoc Concilio Fidei Propagandæ approbatæ fuerunt, merito tamen Paternitas Tua, attentis litteris laudati Sacri Concilii sub die 8 Martii 1875 datis, præfatas Constitutiones eidem censuit subjiciendas.

Cum porro diligens earum examen institutum sit, nihil mihi visum est obstare quominus dictæ Constitutiones in praxim deducantur, servatis quidem emendationibus aut mutationibus anno 1876 adhibitis a plerisque Capituli Generalis membris, atque in adjecto folio diei

26 Augusti ejusdem anni Sacro huic Concilio propositis ut ab eo probarentur.

Cæterum, si quid præterea in eisdem Constitutionibus ulterius emendandum, vel immutandum visum fuerit, id in subsequentibus Capitulis Generalibus proponetur, ac dein Sacræ Congregationis judicio subjiciatur, quo videlicet opportuna approbatione muniatur.

Precor vero Deum ut tibi bona quæque largiatur.

Romæ, ex Ædibus Sacræ Congregationis de Propaganda Fide, die 12 Julii 1878.

Paternitatis Tuæ

Addictus

JOANNES, Card. SIMEONI, *Præfectus*.

J.-B. AGNOZZI, *secret.*

Reverendissimo Patri

Ignatio Schwindenhammer,

Superiori Generali Congregationis

Spiritus Sancti et SS. Cordis Mariæ.

II

LETTER OF APPROBATION

FROM

HIS EMINENCE, THE CARDINAL PREFECT

of the S. C. of Religious

(Edition of 1909.)

SEGRETERIA

DELLA

SACRA CONGREGAZIONE

DEI RELIGIOSI

Romæ, die 17 Augusti 1909.

No. 3.940-09.

Illme ac Revme Domine, uti Frater,

Nuper exhibitus fuit huic Sacræ Congregationi, Negotiis Religiosorum Sodalium præpositæ, textus Constitutionum ad usum Congregationis Spiritus Sancti sub tutela Immaculati Cordis Beatissimæ Virginis Mariæ, cui Amplitudo Tua merito præest; qui, juxta Generalis postremi Capituli vota, in quibusdam articulis emendatus fuerat.

Sacra porro eadem Congregatio, postquam præfatas Constitutiones mature examinaverit, nonnullis additis, immutatis vel suppressis, eas approbandas et confirm-

mandas existimavit, prout hisce litteris approbat et confirmat.

Hæc crant communicanda cum Amplitudine Tua, cui diuturnam ex animo felicitatem adprecor.

Amplitudinis Tuæ, uti Frater,

Fr. J. C. Card. VIVES, *Præf.*

Vinc. La. Puma

Loco † Sigilli.

Perillustri ac Revmo Domino

D. Alexandro Le Roy

Episcopo titul. Alinden.

Sup. gen. Conguis. S. Sp. et Imm. Cord. B. M. V.

REGULÆ
CONGREGATIONIS SANCTI SPIRITUS

SUB TUTELA
IMMACULATI CORDIS BEATISSIMÆ VIRGINIS
MARIÆ

PARS PRIMA

De Sodalitii Constitutione

CAPUT PRIMUM

De Sodalitii dedicatione

1.—Sodalitium consecratum est Spiritui Sancto sub tutela Immaculati Cordis Beatissimæ Virginis Mariæ.

2.—Singulari ergo devotione et solemnitate celebrentur festa Pentecostes et Immaculati Cordis Mariæ, ut corda omnium divini amoris igne et apostolico fervore accendantur, et ut perfectam puritatem obtineant omnes.

CAPUT SECUNDUM

De Sodalitii natura et fine

3.—Sodalitii finis est in religiosæ disciplinæ zelo et amore virtutum, Sodales educare, qui sint in manu Superiorum parati ad omnia: ubicumque pauperibus et infidelibus evangelizare, munia ecclesiastica infima et laboriosa, pro quibus ministri difficillime reperiuntur, non modò suscipere, sed etiam toto corde amare, ac præ cæteris eligere.

4.—Ad majorem perfectionem, quilibet Clericus, Sodalitium iniens, tria emittet vota simplicia paupertatis, castitatis et obedientiæ, prima vice ad triennium valitura, postea in perpetuum, nisi Superior generalis cum suo Consilio alterum triennium professioni perpetuæ præmittere satius ducat. Fratres coadjutores vero, nonnisi expleto trigesimo ætatis suæ anno vota perpetua emittant. Votorum perpetuorum dispensatio a Sacra Congregatione Religiosorum impetranda erit.

5.—Cum in Scripturis sacris *væ soli* dicatur, Sodales, nisi quid omnino obstat, vitam ducant communem, sub auctoritate Superioris singulis domibus præpositi.

CAPUT TERTIUM

De Sodalitii dependentia

6.—Sodalitium est in manu Romani Pontificis, ita ut a nemine nisi ex ejus sententia dissolvi possit, nec ejus Regulæ immutari queant.

7.—Sacra Congregatio Religiosorum negotiis præposita, sibi vindicat quæ respiciunt regimen, disciplinam, studia, bona et privilegia Sodalium.

Omnia autem quæ ad Missiones Sodalitio commissas aut committendas pertinent, juxta Sacræ Congregationis de Propaganda Fide decreta, sanctiones, et ordinationes expediantur et agantur.

8.—In erudiendis fidelibus, in concionibus habendis, in ministrandis Sacramentis, Sodalitium juris sit Ordinariorum. Bonorum autem temporalium administratio, domorum regimen, Superiorum electio, Novitiorum receptio, inobedientiæ aliarumque domesticarum culparum punitio, ad Superiores locales, provinciales, et generales gradatim spectent, neque Ordinarii locorum sese iis rebus, nisi in casibus a jure permissis, immisceant.

CAPUT QUARTUM

De Sodalitii regimine

9.—Sodalitium regatur a Superiore generali cui pareant omnes Sodales in iis quæ ad Sodalitium spectant, ubicumque locorum.

10.—Superiori generali sex sint Consultores, quorum quatuor, in quantum fieri poterit, ex antiquioribus Sodalibus eligantur.

11.—Duo Assistentes eligantur e sex Consultoribus, quorum prior Superioris absentis vices gerat, illique postea gestorum omnium rationem reddat.

12.—Superior generalis, auditis Assistentibus, ad munia Sodalitii inferiora nominet, et res quæ sunt ordinariæ ac minoris momenti decernat.

13.—Superiores instituantur Provinciales, qui præ sint pluribus communitatibus in regione determinata. Sicuti Superiori generali, ita et Superioribus provincialibus unus vel alter Assistens sit.

14.—Superiores provinciales a Superiore generali in omnibus dependeant, ad quem etiam de domibus, et personis, quibus præ sunt, interdum referant. Provinciam sibi commissam quotannis, si fieri poterit, visitent, atque acta visitationis ad Superiorem generalem transmittant.

15.—Quolibet mense, ac sæpius, si sit necesse, Superior generalis et ejus Consultores cætum habeant.

16.—Juxta plurium sententiam Superior generalis graviora negotia decernat.

17.—Si in duas partes æquales abierint suffragia, ad finiendam deliberationem, pars pro qua stat Superior prævaleat.

18.—Agenda aut acta in cætibus occulta teneantur, donec ea manifestari posse declaratum fuerit.

19.—Omni duodecimo anno vel sæpius, si necesse sit, Capitulum generale convocetur ad quæstiones generaliores, de bono Sodalitii, tractandas; in quo etiam Constitutiones, sive ad interpretandas, sive ad explicandas, sive ad applicandas has Regulas, ferri poterunt. Illæ vero, juxta jus, neque sint supra, neque contra, neque infra Regulas a Sancta Sede approbatas.

CAPUT QUINTUM

De Electionibus

20.—Deficiente quocumque modo Superiore generali, eligatur ad annum Vicarius generalis, qui Superioris gaudeat potestate, ad regendum Sodalitium et ad negotia expedienda, minime vero ad quidquam qualicumque modo mutandum aut innovandum.

21.—Statim ac defecerit Superior generalis, omnes Sodales absentes per litteras moneantur de electione Vicarii generalis et de electione proxima novi Superioris generalis, ut preces effundant, et omnibus electoribus Sancti Spiritus lumen obtineant.

22.—Ut Sodales in remotis regionibus degentes ad electionem procuratores mittere possint, novus Superior generalis non nisi vertente anno eligatur.

23.—A Capitulo generali, præsidente Vicario generali, novus Superior generalis per majora præsentium suffragia eligatur totique Sodalitio per litteras denuntietur electio.

24.—Superior generalis ad annos duodecim eligatur; quibus elapsis, rursus idem a generali Capitulo cum duabus partibus suffragiorum eligi poterit.

25.—Sodalitium non eligat sibi Superiorem nisi Sodalem, qui vota perpetua nuncupaverit.

26.—In Superiorem generalem non eligatur nisi quadragenarius, aut quadragenario major; prudentia, pietate, zelo, scientia supra mediocritatem præditus; amator paupertatis ac disciplinæ nostræ; negotiis familiæ non implicatus; ac præsertim in servando Sodalitii fine vivendique modo constans et stabilis.

27.—Superioris generalis Consultores et Assistentes ad pluralitatem suffragiorum ab iisdem electoribus eligantur.

28.—Consultores Superioris generalis, præsertim Assistentes, non facile mutantur.

29.—Superioris generalis sive electio sive in officio continuatio, item electio Electorum, Consultorum, Assistentium, neenon Vicarii generalis, per seereta suffragia semper fiant.

CAPUT SEXTUM

De Sodalibus admittendis vel dimittendis

30.—Nullus inter Sodales admittatur, qui firma caret valetudine vel iudicio sano, qui non est sibi constans, aut qui privatis negotiis implicatur, vel ære alieno gravatur.

31.—Qui Sodalitii postulat ingressum per annum integrum in Novitiatu probetur. Quo tempore, a Superiore aliisque Sodalibus examinetur, quid de eo sentiant Sodales inquiratur; demum Consultores cum Superiore generali, per majoris partis suffragia, ipsum vel admittant vel respuant.

32.—Tempore expleto, in manu Superioris generalis vel delegati ejusdem, Novitii professionem religiosam et vota simplicia ad triennium emittant.

33.—Sodalis, præter professionem religiosam, contractum civilem de servandis Regulis et Constitutionibus cum Sodalitio ineat.

34.—Sodalis, rite admissus, infirmæ valetudinis causa dimitti non potest; si autem ipse infirmus, votis expletis, sponte discedere velit, modis omnibus quos suggererit charitas, juvetur.

35.—Sodalibus omnibus necessaria Sodalitium sup-
peditet. Fatigatis, ægris, senio confectis domum in-
firmorum aperiat, ipsosque foveat.

36.—Si quis Sodalium votorum temporalium (quod absit!) in peccata graviora, scandalosa aut Sodalitio valde nociva lapsus fuerit, a Superiore generali, cum consensu sui Consilii per secreta suffragia manifestato, absque spe restitutionis e Sodalitio expellatur; attamen, in quantum suggerit charitas, adjuvetur. Pro professis votorum perpetuorum observabuntur normæ canonicæ.

37.—Si reus sit ipse Superior generalis, sex ejus Consultores, causam videant, non vero sententiam ferant; deinde aeta secreto ad Sacram Congregationem de Religiosis mittantur, ejusque judicium expectetur.

CAPUT SEPTIMUM

De Fratribus coadjutoribus

38.—Præter Sodales ecclesiasticos, seu Patres, admittantur etiam laici, seu Fratres, qui sint, præsertim in temporalibus, coadjutores Patrum.

39.—Fratres coadjutores ad emittenda tria vota religiosa, paupertatis scilicet, castitatis et obedientiæ, teneantur.

CAPUT OCTAVUM

De bonis temporalibus

40.—Tum Sodalitium in genere, tum provinciæ, tum singulæ domus bona temporalia possidere poterunt.

41.—Quælibet domus quotannis superfluum, sumpto necessario, cum speciali pecuniæ receptæ necnon sumptuum indicatione, ad Superiorem generalem sive Procuratorem mittat.

PARS SECUNDA

De virtutibus et officiis Sodalium

CAPUT PRIMUM

De colenda paupertate

42.—Quærant Sodales primum regnum Dei et justitiam ejus; totos se Deo committant; dare quam accipere beatius judicent; et per omnia proximi æque ac proprias respiciant utilitates.

43.—Paupertatem impense colant : ratio victus, vestitus, lecti, cubiculi, pauperibus accommodata sit; habentes alimenta et quibus tegantur, his contenti sint.

44.—Extra casum necessitatis, idem sit omnibus cibis. Vestitus quoque sit uniformis, pauper, simplex in forma, nec sine consensu Sodalitii immutetur.

45.—Bona communia sedulo conserventur; nemo, sine licentia, quidquam distrahat, det vel commodet.

46.—Quoad bona propria, sive patrimonialia, sive hereditaria aut legata, quomodocumque ante suam receptionem aut post suum ingressum acquisita, Sodales omnes eorum dominium directum seu radicale retinent; eorundem vero usui et gestioni, ab ipso in Societatem ingressu, renuntiasse censeantur; minime vero bona ipsa, necnon eorum fructus, in commune conferre teneantur, sed tantum bona ex missis, officiis et industria in Societate acquisita.

47.—Absque Superioris venia, nullam pecuniæ quantitatem, vel in alienam utilitatem erogandam, penes se habeant.

48.—Teneantur singuli, non solum rationem reddere Superiori de pecunia quam eo consentiente expenderit, sed etiam eidem tradere quidquid forte, post usum, sibi superfuerit.

CAPUT SECUNDUM

De modestia et castitate

49.—Sodales ita se componant, ut habitu, gestu, incessu, sermone aliisque rebus, nihil nisi grave, moderatum ac religione plenum præ se ferant : familiaritatem igitur nimiam cum extraneis, vel etiam inter se studiose vitent; cum personis alterius sexus cautiore adhuc sint.

50.—In eadem domo assidui non sint, præcipue ubi alterius sexus personæ commorantur vel conveniunt, sero præsertim; et in his quoque Patrum sæpe meditentur verbis : Sermo cum mulieribus rarus, brevis,

austerus et quasi fugitivus; nam, ut ait S. Hieronymus, non sunt sapientiores Salomone, nec sanctiores Davide, nec fortiores Samsone : si ament periculum, sicut ipsi, in illo peribunt.

51.—Cum alterius sexus personis nulla omnino sit familiaritas; omnia cum eis, in quantum fieri poterit, in sacro tribunali, aut in loco ubi videri possint tractentur.

CAPUT TERTIUM

De colenda obedientia

52.—Omnes seipsos ex toto corde abnegare studeant, præcipue per obedientiam, quæ omni ex parte perfecta sit, in executione, intellectu et voluntate.

53.—Obediant ergo omnes præpositis suis, tanquam Deo; ipsi enim pervigilant quasi rationem pro animabus subditorum reddituri.

54.—Sodales negotii, etiam pii, quod eos ab officio possit avertere, curam, sine licentia, nec suscipiant nec promittant.

CAPUT QUARTUM

De fovenda pietate

55.—Sodales pietatem, quæ ad omnia utilis est, cum pristino fervore vigilanter servant, ac foveant.

56.—Singulis ergo diebus, mentem colloquiis divinis ad æterna reducant, et piæ meditationi horam integram impendant.

57.—Per diem animam sæpius ad Deum elevent.

58.—Extra tempus recreationis, silentium ita omnes servant, ut de necessariis tantum loquantur, obiter, et voce demissa.

59.—Singuli quotidie his conscientiam fideliter discutiant examine, ante meridiem particulari, sero generali.

60.—Tempore opportuno, coronam Beatæ Mariæ Virginis devote recitent.

61.—Sacra Scripturæ lectionem nullo die, quoad fieri poterit, omittant; piorum ac theologicorum librorum lectione, animam aliquantisper recreent et nutriant.

62.—Curent Superiores ut omnes ad Pœnitentiæ sacramentum semel saltem in hebdomada accedant. Superiores suos inter subditos qui non sunt sacerdotes promoveant frequentem, etiam quotidianam Sanctissimi Corporis Christi receptionem; frequens autem, imo etiam quotidianus, accessus ad Sanctissimam Eucharistiam religiosis rite dispositis libere pateat (Can. 595-2°). Qui vero sacerdotes sunt Sacrum singulis diebus facere, nisi ex gravi causa, non omittant. Sic vivant omnes, juxta S. Augustini verbum, ut quotidie mereantur accipere.

63.—Post Sacrum non statim recedant, nec profanis misceantur colloquiis; sed gratia bonorum omnium Auctori fideliter reddant, pia recollectione adstantes ædificent; a qua nonnisi urgenti necessitate dispensentur.

64.—Superiores districte vetantur subditos quoquo modo inducere ad conscientiaæ manifestationem sibi peragendam. Non tamen prohibentur subditi quominus

libere ac ultro aperire animum suum Superioribus valeant; imo expedit ut ipsi filiali cum fiducia Superiores adeant, eis dubia quoque et anxietates suæ conscientiæ exponentes.

65.—Superiori generali Congregationis interdum scribant, præsertim Superiores, ut ab eo consolationes et monita, quibus indigeant, accipiant.

66.—Semel in anno exercitiis spiritualibus vacent per dies octo; quolibet trimestri, per unam diem; ante festum Pentecostes aut infra octavam, necnon in festo Immaculati Cordis Beatæ Mariæ Virginis, etiam per unam diem.

CAPUT QUINTUM

De cura sanitatis habenda

67.—Ubi quis se ægrum sentiet, Præfectum sanitatis moneat, eique ut superiori, dum infirmus est, obediat.

68.—Nemo, sine facultate, tardius quam hora decima lectum petat, nec tardius aliis surgat; dormiant omnes per horas circiter septem, nec a recreationibus communibus facile abstineant.

CAPUT SEXTUM

De charitate fraterna

69.—Sodalibus sit cor unum et anima una : quo agnoscant omnes eos vere esse Christi discipulos.

70.—Omnes invicem in Christo diligant; in laboribus et tentationibus juvent; in afflictionibus consolentur; juniores senioribus quasi patribus reverentiam exhibeant, qui vicissim illos habeant ut fratres.

71.—Pro Sodalibus et Novitiis vita functis sacerdotes Sacrum faciant unoquoque mense, eorumque recordentur ad altare per annum; qui vero sacerdotes non sunt, defunctos in orationibus suis Deo pariter commendent.

72.—Nemo, nisi Superior, fratri imperet; nemo cum fratre contendat, ei aliquid exprobet, cumve irrideat.

73.—Officium suum quisque impleat, nec in alienum nisi rogatus aut ex necessitate se ingerat; qui ab officio implendo legitime fuerit impeditus, moneat Superiorem, qui provideat.

74.—Nulla sit inter eos disputatio nisi de humilibus et laboriosis officiis obeundis.

75.—Sodales salutaria monita, de bono quod tardius insecuti essent, de malo quod tepidius fugissent, in omni charitate, sibi invicem præbeant; monitiones cum omni humilitate, quin etiam grato animo accipiant.

CAPUT SEPTIMUM

De officiis erga Superiores et Benefactores

76.—Omnes Summo Pontifici reverentiam et omnimodam obedientiam exhibeant; eadem præstent officia

Superiori ecclesiastico loci : scientes eos qui potestati resistunt Dei ordinationi resistere, sicut ait Apostolus.

77.—Superiorem generalem Sodalitii, qui omnibus Christi personam propius exhibet, magna reverentia et amore, ut decet filios, complectantur.

78.—Pro Summo Pontifice, pro Superiore ecclesiastico et universo Clero, pro Superiore Sodalitii, et pro omnibus qui in potestate constituti sunt, in missa et in piis exercitiis, orare Sodales nunquam omittant.

79.—Orent singulis diebus pro benefactoribus vivis et defunctis; pro quibus, semel in mense, missa principalis in Domo primaria celebretur.

CAPUT OCTAVUM

De agendi ratione cum extraneis

80.—In mente semper habeant hæc utilissima verba : Væ mundo a scandalis; Exite de medio eorum et separamini ; Quoties inter homines fui, minor homo redii. In epulis rarissime, et nonnisi ex convenientia aut ob majus bonum; in ludis, conventibus præsertim serotinis, nunquam appareant; sed in medio fidelium sint ut ministri Christi et dispensatores mysteriorum Dei.

81.—Domo non egrediantur sine licentia Superioris. Quam qui petit, aperiet quo et cujus causa ire velit. Domum reversus, se Superiori sistat.

82.—Extraneos frequenter nec visitent nec ab eis visitentur; cum iisdem ita se gerant, ut omnibus verbo prosint et exemplo.

83.—Extra domum non manducent sine necessitate aut licentia : quoties autem foras manducabunt, prudenter se observent.

CAPUT NOVUM

De procuranda salute animarum

84.—Sodales qui mittuntur ad populos ut eorum saluti provideant, hæc Christi verba - “Vos estis sal terræ” semper ante mentis oculos habeant, ut virtutibus omnibus forma facti gregis ex animo, efficacius eos ad arctam salutis viam deducant.

85.—Abnegent semetipsos, tollant crucem suam. Christum sequantur, et fideles sint dispensatores mysteriorum Ejus, ut cum ipso fidenter dicere valeant : Quis ex vobis arguet me de peccato? et cum Apostolo : Imitatores mei estote, sicut et Ego Christi.

86.—Populos sibi commissos a bonorum temporalium fame et siti, quæ tot demergunt homines in interitum, suis exemplis arceant. Terrena ergo sincero corde despiciant, ut cum Sapiente omnibus absque rubore dicere possint : Vanitas vanitatum, et omnia vanitas; et cum Christo : Beati pauperes spiritu, quoniam ipsorum est regnum Cælorum.

CAPUT DECIMUM

De observandis Regulis

87.—Singuli quotannis tum communes Regulas tum officii sui proprias, attente legant ut accurate

servent; ac quo modo illas expleverint semel in mense Superiori rationem reddant.

88.—Correctiones propter defectus et transgressionem cum humilitate et patientia, imo cum gratiarum actione, suscipiant.

PARS TERTIA

De officiis in specie

CAPUT PRIMUM

De officio Superiorum

89.—Superiores, praesertim Generalis, totis viribus enitentur ut tales se praebant, quales bonum Sodalitii postulat et prout in hisce Regulis praescribitur.

90.—Praecipua officii eorum pars est ut abnegatione, orationis assiduitate et unione cum Deo, totam Societatem seu Provinciam aut Domum, cui praesunt, quasi fulciant, et subditos exemplo magis quam sermone instituant.

91.—Regulas communes accurate servent; particularia fugiant in cibo, vestitu, caeterisque universis.

92.—Sine Consultorum consensu, in usibus receptis nihil immutent; nec, sub praetextu etiam majoris boni, novos inducant.

93.—Regulas cujuslibet officii proprias teneant, earumque perfectae observationi invigilent.

94.—A Sodalibus officii, quod ipsis commissum est, rationem quolibet mense exigant.

95.—Caveant ne familiaritate cum aliquibus aut nimia indulgentia alios offendant.

96.—Eorum sit licentiam dare domo egrediendi aut extra domum manducandi.

97.—Ubi sunt Novitii et Scholastici, vel Alumni, de horum statu a Sodalibus inquirant; postulantes Sodalitii ingressum, si qui sint, proponant; vocandos ad Ordines nominent suo tempore, ut de impedimentis, quæ se forsitan latent, secreta moneantur.

98.—Nullus inter Scholasticos seu Novitios vel Alumnos ab ipsis admittatur aut retineatur, quin ex prævio examine constet eum esse bonis moribus commendatum, capacem et idoneum; quod ad dimittendos attinet, consulant ex Sodalibus qui se melius instruere possunt.

99.—Curent ut Scholastici vel Alumni bis in anno de studiis stricte examinentur.

CAPUT SECUNDUM

De officio Præfactorum

100.—Invigilent Præfecti ut inter subditos suos disciplina conservetur, nec relaxetur, aut immutetur; ita se gerant, ut eorum agendi ratio omnium sit norma.

101.—Severitatis rigorem sic benignitate temperent, ut, dum exactam Regularum omnium observationem a Scholasticis et Novitiis exigunt, eisdem tamen se amabiles præbeant.

102.—Eorumdem eubicula sæpe visitent, ac videant utrum omnia sint decenter composita; invigilent ut Novitii et Scholastici debito tempore lectum petant, e lecto surgant, silentium servent, meditationi, conscientiae examini, lectioni piæ et orationi, cum habetur, sedulo intersint, et octavo quoque die confiteantur; examinent item an et quomodo Scripturæ Saeræ, Theologiæ aut Philosophiæ studeant; an modestiam vultu, gestu, sermone præferant; an in vestitu decentiam et munditiam servent.

103.—Edoceant Novitios et Scholasticos rubricas, cæremonias, modum catechizandi, componendi et pronuntiandi sermonem.

104.—Libellum habeant, in quem referant Novitiorum et Scholasticorum nomina, dotes, defectus, studia, profectum in virtutibus, ut, interrogati a Superioribus, de singulis respondere possint.

105.—Hæ enuntiata Regulæ a Præfectis et Moderatoribus servantur in Scholis, in Collegiis atque in Seminariis quæ nostræ Congregationi commissa sunt.

106.—Fratrum eoadjutorum Præfectus, saltem semel in hebdomada, exhortationem aut catechesim eis faciat; moribus eorum invigilet; curet ut quotidie sero et mane orent, missæ intersint. et singulis hebdomadibus confiteantur.

107.—Subpræfecti easdem Regulas servent, Præfectosque in officiorum eorum exercitio adjuvent.

CAPUT TERTIUM

De officio Magistrorum

108.—Nullus, nisi urgente necessitate, instituatur Magister, si non sit Sodalis.

109.—Magistri fugiant id omne quod a studio eos posset avertere vel impedire quominus lectiones accurate præparent.

110.—Ab omni novitate doctrinæ discipulos suos arceant; opiniones laxiores pariter ac rigidiores ne doceant; quod probat Ecclesia, et ipsi probent; quod damnat, damnent.

111.—Lectiones ultra tempus præfixum, sine facultate, non protrahant.

112.—Alumnos pari studio exerceant; cum nullo specialem familiaritatem habeant.

113.—Extra lectionum tempus benigne excipiant et audiant eos qui ab ipsis difficultatum solutionem quærunt.

114.—Officii sibi commissi rationem quolibet mense, Superiori reddant.

115.—Caveant ne ardore studiorum tepescat ardor spiritus; attendant sibi : Lucere enim parum est; lucere autem et ardere, ait sanctus Bernardus, perfectum est.

CAPUT QUARTUM

De officio Procuratorum

116.—Procuratores, sive generales, sive provinciales, hæc sibi præcipue dicta putent : Quærite primum

regnum Dei, et justitiam ejus, et hæc omnia adjicientur vobis.

117.—Pro bono communi assidue laborent, non suæ industriæ innixi, sed Providentiæ Dei, cui se totos in omnibus committant.

118.—Videant ne sumptus inutiles fiant, ac studiose moderentur expensas, ne Sodalitium vel Provinciæ ære alieno graventur.

119.—Omnem pecuniam quam acceperint aut expenderit in codicem quotidie referant.

120.—Dati et accepti rationem Superiori quolibet tertio mense reddant; idem præstent, semel in anno, Superiori eidem cum duobus Assistentibus, vel duobus aliis ad id specialiter deputatis.

121.—Benefactores opportuno tempore visitent; in procurandis subsidiis nemini graves aut molesti sint, ut sibi met ipsis et Sodalibus, cum necesse fuerit, gratus semper apud omnes pateat aditus.

122.—Subprocuratores easdem Regulas servant, et Procuratores in eorum officio adjuvent.

CAPUT QUINTUM

De officio Œconomorum

123.—Œconomorum officium cum sit exercitium charitatis, vigilantiae, humilitatis, mansuetudinis et patientiae ut his virtutibus sedulo studeant.

124.—In omnibus quæ ad sua officia spectant, tum Procuratoribus, tum Superioribus obediant.

125.—Adnotent sedulo in quas res impenderint pecuniam acceptam, ut Superiori, semel in mense, dati et accepti rationem reddere parati sint.

126.—Dent operam ut Fratres coadjutores vel famuli debito tempore officiis suis fungantur, domum verrant et mundam teneant.

127.—Quæ pro victu quotidiano sunt emenda Sub-*œ*conomio indicent. Caveant ne res non bonæ aut insalubres emantur; quæ autem emptæ fuerint, ut conserventur curent.

128.—Curent etiam ut cibi parentur modo congruo, sed paupertati accommodato.

129.—Circa quantitatem et qualitatem portionum, jussa sibi a Superioribus servant. Extra casum necessitatis, nemini particularia dent sine licentia.

130.—In codice describant omnem domus suppellectilem; caveant ne quid deperdatur, aut frangatur; curent ut quod fractum fuerit cito reparetur.

131.—Bis in anno, Superiori, aut cuicumque ab ipso deputato, exhibeant res in catalogo descriptas et suæ custodiæ commissas.

132.—In Sub-*œ*conomorum libris scribant pecuniæ summam, quam ad quotidianos sumptus eisdem dederint; et singulis hebdomadibus rationem ab eis exigant, summamque expensi in codicem suum referant.

133.—Sub-*œ*conomi *Œ*conomio in iis quæ sunt sui officii obediant, eumque in omnibus juvent.

CONSTITUTIONS
OF THE CONGREGATION OF THE HOLY
GHOST AND OF THE IMMACULATE
HEART OF MARY

PART I
GENERAL ORGANIZATION OF THE
INSTITUTION

CONSTITUTION 1

NAME AND PATRONS

(Reg. I, c. 1)

1.—The Congregation is dedicated to the Holy Ghost and placed under the special protection of the Immaculate Heart of Mary. It owes its official title, placed at the head of its Rules, to this twofold dedication. Thence, too, its usual name: CONGREGATION OF THE HOLY GHOST AND OF THE IMMACULATE HEART OF MARY, or simply, CONGREGATION OF THE HOLY GHOST.

2.—The patrons of the Congregation are the Apostles, Saint Peter and Saint Paul, Saint Francis Xavier, and Saint Peter Claver, for the apostolic life; Saint Joseph and Saint John, the Apostle, for the community

and religious life. Saint Joseph is, moreover, the special patron of the Brothers (258).

3.—Its principal feasts are those of Pentecost and the Immaculate Heart of Mary (260).

The feasts of Saint Joseph, Saints Peter and Paul, and Saint John are feasts of the second class; those of Saints Francis Xavier and Peter Claver are feasts of the third class.

4.—The coat of arms of the Congregation represents the Holy Ghost in the form of a dove hovering over the Immaculate Heart; and the motto is in the words of the Acts of the Apostles: "*One heart and one soul*" (308).

CONSTITUTION 2

NATURE AND ENDS

(Reg. I, c. 2)

5.—The Congregation is a Religious Institute devoted to the Apostolate. It is classified among the Religious Congregations with simple vows, approved by the Holy See and under the jurisdiction of the Ordinary (Can. 488, 2°, 3°).

6.—Its first and general end is to procure the glory of God and the sanctification of its members, by the observance of the vows of Religion and the practice of the Rules and Constitutions (Can. 487); (365).

7.—Its special and distinctive end is to undertake humble and toilsome ministries, for which Holy Church has difficulty in finding apostolic laborers, the evangelization of infidels especially, and more especially still, those of the black race (370).

As regards other works, the Congregation shall accept them only when expressly requested to do so by the Holy See, and, in exceptional cases, such as are deemed useful to the Church, whilst being, at the same time, conformable to the interests of the Institute.

CONSTITUTION 3

MEANS OF ATTAINING THESE ENDS

(Reg. I, c. 2)

8.—To secure the sanctification of its members, and the better to prepare them for the apostolic life by grounding them in the dispositions of detachment, generosity and union with God, the Congregation imposes on them the obligations of taking and practising the three vows of Religion, to the extent and within the limits determined in the second part of these Constitutions.

9.—To procure the salvation of the souls confided to its care, the Congregation takes every means that a prudent, enlightened, generous and steadfast zeal could suggest, a zeal suited to place, time and circumstance; a zeal in keeping with the traditions of the Catholic apostolate, the directions of the Holy See and the instructions of the Sacred Congregation of the Propaganda.

The only means excluded are those which would be incompatible with the religious and community life, such as our Constitutions impose upon us.

CONSTITUTION 4

DEPENDENCE OF THE CONGREGATION

(Reg. I, c. 3)

10.—The Congregation is subject to the Sovereign Pontiff, who, as supreme head of the Church, has complete authority over it (Can. 493).

It depends particularly on the Congregation of Religious; and, in everything pertaining to the Missions, on the Propaganda. It has a Cardinal Protector at Rome (Can. 494-1, 251, 252-5).

11.—The more important matters concerning the Institute and its works, are reserved to the decision of the Holy See, in particular the following:

a. The acceptance, abandonment or change in the boundary of a Mission, Prefecture Apostolic, Vicariate or Diocese;

b. The erection, suppression, or new boundaries of a Province (Can. 494-1); (73 j);

c. The erection of a Novitiate (Can. 554-1); (73 h);

d. The foundation or suppression of a Community in a country dependent on the Sacred Congregation of

the Propaganda, when the evangelization of that country is not entrusted to the Congregation (Can. 497-1);

e. The transferring of the Mother House;

f. The dispensation from perpetual vows (Can. 669-1);

g. The confirmation of the dismissal of a member having perpetual vows (171);

h. The authorization, in cases foreseen by Law, for a professed member to remain longer than six months outside the community; or to withdraw from it temporarily or in perpetuity (Can. 638); (163);

i. The dispensation from some impediments to the admission of a subject (140);

j. The alienation of valuable goods or property of any description, amounting to 30,000 francs (Can. 534);

k. The decision on possible disagreements between the Congregation and the Ordinaries, or also between the General Council and ecclesiastical Superiors who are members of the Institute (Can. 296, 2°); (326, 416);

l. The settlement of any serious dissensions that may arise in the Congregation itself;

m. The authorization to remove or expel an Assistant or Councilor from office (75);

n. The permission for an extraordinary convocation of the General Chapter or for a delay in holding it (80);

o. The approval of the acts of the General Chapter;

12.—Every five years the Superior General shall send a report on the Institute to the Cardinal Prefect of the Sacred Congregation of Religious. This report is to be signed by the Councilors, and is to show summarily the condition of the congregation with regard to its members, establishments and works, as well as its financial condition (Can. 510).

13.—In its relations with Ordinaries and other ecclesiastical Superiors, the Congregation is ruled by the Law common to Institutes of Priests with simple vows, approved by the Holy See and under the jurisdiction of the local Ordinaries (Can. 500, 512-2-2, 618-2).

14.—In accordance with Canon Law, the Institute can found no houses without the written consent of the local Ordinary, and, in mission countries not confided to its care, it cannot do so without the authorization of the Propaganda (11 d); (Can. 497-1, 3).

But the Congregation once established in a place, could not, without legitimate causes, be forced to leave it, especially if there were question of establishments which it had created. With the consent of the local Ordinary, the Superior General can suppress any house (Can. 498; 73 g).

15.—When an establishment or a work subject to the Ordinary, such as a parish, or place of pilgrimage, is to be accepted, a written agreement shall first be made with the ecclesiastical authority. The agreement is drawn up in legal and canonical form, determining precisely the mutual conditions, and signed by the parties concerned (59 n).

This arrangement holds likewise for works confided by civil authorities, founders or benefactors. If

the occasion requires it, there shall be drawn up a detailed account of the situation and matters involved; and this shall be duly signed, in conformity with the laws of the country.

16.—Administrative relations between the ecclesiastical authorities and the communities are conducted by the appointed Superiors (211).

The same method is followed in relations with civil authorities and other administrations (55, 108 s; 113 f).

17.—The better to maintain union with the Mother House, and to simplify the relations with their personnel, the ecclesiastical heads of Missions entrusted to the Congregation may be appointed as principal Superiors with the powers and duties belonging to that title (108, 395, 405, 418).

CONSTITUTION 5

VARIOUS CLASSES OF MEMBERS

(Reg. 1, c. 4)

18.—The Congregation, being apostolic in object, is essentially composed of priests; but it admits lay helpers also, who devote their lives to its works (177).

19.—Before their ordination to the priesthood and their consecration to the Missions, the clerics bear the name of Scholastics; afterwards, that of Fathers.

The lay helpers are called Brothers.

20.—To signify their consecration to God in the Society, all the members wear a religious garb, which distinguishes them from both secular priests and the religious of other institutes.

21.—The costume of the clerics differs from that of secular priests in the following details: the cassock has a sloping collar and the buttons are not visible; the Roman collar with a blue stock; the Scapular of the Immaculate Conception may be replaced by the Scapular Medal, blessed for that purpose. The cloak, cape or *douillette* may be used, according to the custom of the country. Members who have been promoted to the episcopal dignity follow in this matter the canonical and liturgical rules which concern them (415).

22.—Within the Community the Brothers wear a cassock with a narrow belt of the same material. Like the Fathers they have a collar with blue stock. For going out, when serious reasons demand it, in the judgment of the Provincial or local Superior, they wear the adopted form of lay dress, plain and suitable to their condition.

23.—Modifications in dress, especially for going out, modifications which the diversity of country, climate or work may demand, are subject to the approval of the General Council, on the proposal of the Provincial Council (73 1); (Can. 596).

24.—The Novices, cleric and lay, when taking the habit, receive a name in Religion, by which only the Brothers are called thereafter.

CONSTITUTION 6

HOUSES, PROVINCES, MOTHER HOUSE

(Reg. 1, c. 4)

25.—The various houses of the Congregation are grouped in districts, and form together one and the same moral body, of which the Mother House is the head.

26.—Houses are further divided into Communities, Residences and Stations (Can. 488-5).

Communities are houses that have at least six professed members, of whom four are Fathers. They are called *Domus formatae*.

Residences are houses that do not fulfil this condition; and if occupied only at intervals, they are called Stations or Annexes (Can. 617-2).

27.—Establishments intended for the formation of Aspirants to the priesthood are known, according to their nature, as Apostolic Schools, Junior Scholasticates, Novitiates, Senior Scholasticates; those for the formation of the Brothers are called Postulates and Novitiates.

28.—Each Community or Residence, when founded, receives a religious name from the Superior General.

29.—The Congregation comprises two kinds of religious circumscriptions, viz., Provinces and Districts (Can. 488-6).

Provinces, intended to serve as the basis of our apostolate, have as their principal object, the recruiting and forming of members, whom they then put at the disposal of the Superior General. A circumscription, to

be erected into a Province, must have at least three houses, together with the works necessary for the formation of Aspirants, Clerics and Brothers.

Districts are religious circumscriptions that do not realize these conditions: such are the Missions, which constitute the special field of action of the Congregation.

30.—Communities or Residences, which on account of their nature or geographical situation, cannot easily be attached to a Province or District, depend directly on the Mother House.

If their importance demand it, they may be erected into Principal Communities; their Superiors, by that very fact, enjoy all the prerogatives of Principal Superiors (110).

31.—The Community where the Superior General and the administrative members of the Institute habitually reside, is called the Mother House; it is the first in rank among all the other establishments. It is, too, the administrative, directive and religious centre of the Congregation.

CONSTITUTION 7

ADMINISTRATION OF THE INSTITUTE

(Reg. 1, c. 4-5)

32.—The Congregation is governed by the Superior General, who is aided by: (a) a General Council composed of six members, of whom two are Assistants; (b)

a General Secretary; (c) a General Procurator, or Bursar.

A Procurator who treats the affairs of the Congregation with the Holy See, represents the Institute at Rome (Can. 517-1); (440).

33.—Visitors are empowered by the Superior General to make the visitation of Provinces, Districts and Houses, in his name.

34.—A General Prefect of Aspirants and of Studies will help the Superior General to maintain the same spirit and uniformity of discipline as well as an application to serious and thorough studies among the Novices and Scholastics.

35.—Finally, the Superior General has other Secretaries, chosen from the members of his Council, who are in charge of the interests of Provinces and Districts, and who carry on the administrative correspondence that concerns these.

36.—Each Province is directed by a Provincial Superior, aided, according to the importance of the Province, by two Assistants, by two or four Councilors, chosen from among the senior Fathers, and by functionaries corresponding to the general functionaries, such as Secretaries, Procurators, Prefects of Study, etc.

The Provincial Superior shall not be the local Superior of the house where, with the consent of the Superior General, he has taken up his regular abode.

37.—The administration of Districts is similar to that of Provinces. Their Superiors bear the name of Principal Superior; in the less extended Districts he

may be the Superior of the House which is his residence.

The Superior General, Provincial Superiors, Superiors of Districts and Visitors are Major Superiors; consequently, they enjoy the privileges which Canon Law attaches to this title (Can. 488-8).

38.—There is placed at the head of each Community a local Superior, with one or two Assistants, one or two Councilors, chosen from among the senior Fathers, and the various functionaries: Bursar, Master of Ceremonies, Secretary, Prefect of Studies, Prefect of Health, Librarian, Regulator, Reader of Prayers.

39.—Novitiates and Scholasticates are directed, under the control of their Superiors, by Masters of Novices and Prefects of Scholastics, who are helped by other Fathers of the Congregation.

40.—Residences have at their head a Director, who is assisted, if there be at least three Fathers engaged in the work, by a particular council.

This title of Director, with its corresponding powers, may be given also to a Father who has charge of an important work in a Community.

41.—The Superior General and his Council are elected by the General Chapter.

The Superior General appoints, with the advice of his Council, the General Procurator at Rome, the General Secretary, General Procurator or Bursar, Visitors, Provincial and Principal Superiors, together with their Assistants and Councilors. The three-year period of these appointments may be renewed.

He appoints, this time with the advice of his Assistants, and for three years, similarly renewable: the General Prefect of Aspirants; the General Prefect of Studies; the Corresponding Secretaries of Provinces and Districts; and, on the proposal of the Provincial and his Council, the local Superiors, the Masters of Novices, the Prefects of Scholastics, and the Provincial Bursars. For the appointment of these last, the General Bursar is consulted.

The Provincial Superior appoints the Directors of Residences; also, on the proposal of the local Superiors, the Director of a work, as well as local Assistants, Councilors and Bursars. For these last, he will consult the Provincial Procurator (108 e).

These different Superiors, Directors and functionaries, except the Master of Novices and his assistant (Can. 560), may be changed during the term of office, under the same conditions that governed their appointment.

42.—To be a member of the General Council, or to be chosen by it to one of the functions subject to its appointment, one must have perpetual vows (160).

This condition is necessary also for Masters of Novices, Prefects of Scholastics and Superiors of Communities.

43.—The Superiors in the administration of the Institute, as in that of the Provinces and Communities, have, in addition to the Councils, the assistance of the different administrative Chapters, general, provincial and local.

CONSTITUTION 8

PRECEDENCE, SENIORITY AND TITLES OF ADDRESS

(Reg. I, c. 4)

44.—The first place and the presidency of the different gatherings belong, everywhere throughout the Congregation, to the Superior General, or to the person who replaces him.

45.—Precedence is next regulated according to the degree of dignity in the ecclesiastical hierarchy.

46.—After the Superior General and the members of the Congregation who are raised to the episcopate, come the First Assistant General, after him, the Second Assistant; after them, according to the order of profession, come first, the General Councilors, the Procurator of the Congregation at Rome, the General Secretary and General Procurator; next are the Prefects Apostolic, in all the houses of the Congregation.

47.—In the absence of the Superior General, the Assistants General hold the first place in whatever house they may be, and preside at the community exercises.

The General Councilors rank, in the Communities, after the Superior, provincial or local.

48.—Apart from the Superior General and his Assistants, the first rank belongs:

a. To the provincial Superior in all the houses of his Province.

b. To the local Superior in his Community; to the Director in his Residence.

49.—After the Superior, comes, in each Community, the First Assistant; and in the absence of both, the Second Assistant, who, in this case only, has any special rank.

Provincial Assistants take precedence in the houses of the Province, but only after the local Superior or the Director.

50.—Among the Fathers, of the same Sacred Orders, seniority is determined:

a. By priority of Consecration to the Apostolate.

b. If that took place the same day, by the priority of Profession.

c. By priority of entrance to the Novitiate.

d. Finally, all else being equal, seniority is determined by age.

These rules are not retroactive, so that, for example, should a professed member be called to the Apostolic Consecration before one longer professed, seniority remains with the former.

51.—After the Fathers, are ranked the Professed Scholastics, and after them, clerical Novices. Precedence in these two categories follows the rules laid down for the Fathers.

Brothers always take rank after clerics.

52.—The order of seniority holds only for the chapel and the dining-room.

53.—The title of the Superior General throughout the Congregation is "Very Reverend Father"; that of the Assistants, General Councilors, general functionaries, and ecclesiastical Superiors is "Reverend Father." These titles may be given to Provincial, Principal and Local Superiors in their respective Province, District or Community.

CONSTITUTION 9

THE SUPERIOR GENERAL

(Reg. I, c. 4-5)

54.—The Superior General is elected by the General Chapter, with a majority of votes. The office is given him for a period of twelve years. He may be re-elected; but that requires at least a two-thirds vote. (Can. 505).

His regular residence is the Mother House, where he can be neither local nor provincial Superior.

55.—His duty is to govern and administer the entire Congregation, according to the Rules and Constitutions; to maintain it in its spirit, its traditions and its ends, to watch over its various interests, and, with a view to its prosperity and development, to give impulse and direction in everything that concerns it.

He represents it with ecclesiastical and civil authorities.

56.—His authority extends, within the limits marked by ecclesiastical law and by the Constitutions,

to all the works of the Congregation, whatever be their nature, to all its members, whatever be their rank in the ecclesiastical hierarchy, whatever be their present function or their position in the past (Can. 502, 627, ¶ 2).

57.—The Superior General has, of his own right, the presidency of the General Chapter and of the General Council. It appertains to him to promulgate and to execute their decisions.

58.—All important questions should be submitted to him. Those that the Constitutions reserve to the General Council (73) he holds over, to propose them for its consideration; and with it he settles them. He decides the other questions when he has taken the advice of his Assistants, or even, should he deem it opportune, the advice of the General Councilors.

59.—Matters which depend on the Superior General are the following:

a. To allow Aspirants, by means of an Indult from the Holy See, to make their Profession outside the Novitiate (Can. 574);

b. To call Scholastics for Tonsure and Minor Orders (Can. 964-4°);

c. To distribute the members among the Provinces, Districts and Principal Communities (390);

d. To allow a stay of more than one month in one's family (295);

e. To authorize a Professed member to take or modify measures relative to the management or use of his personal property (206);

f. To allow a member to accept titles, duties or offices outside the Institute (Can. 515);

g. To appoint, on the proposal of the Provincial, the Masters of Novices, Prefects of Scholasties, the local Superiors and the provincial Procurators (41) (Can. 516-4);

h. To appoint, with the advice of his Assistants, the General Prefect of Aspirants, the General Prefect of Studies, the Corresponding Secretaries of Provinces and of Districts (41);

i. To approve, finally, the ordinary accounts and budgets of the Provinces and principal Communities (195, 487, 482);

j. To allow a Province, in the course of a budget, any transaction (selling, buying, lending, borrowing without mortgage) surpassing the powers of the Provincial, but not exceeding 10,000 francs (Can. 534-1);

k. To authorize, on the same conditions, the making of donations and subscriptions up to 2,000 francs;

l. To revise and approve the regulations and customs of Provinces, Districts and Houses of Formation (218);

m. To grant to members of the Congregation, to Communities and Provinces, the more important dispensations, such as exceed the powers of the Provincial, but are not reserved to the General Council;

n. To conclude agreements necessary or useful to the interests of the Institute, having submitted them, if necessary, to the approbation of the Council (15).

60. When there is an urgent necessity, and the Council cannot be regularly convoked, the Superior General, with the advice of the Councilors present, may decide a question that the Constitutions reserve to the Council. However, when the Council does meet, he shall make a report of his decision, so as to have it ratified and entered in the minutes.

61.—In case of absence, or sickness, or other hindrance, the Superior General is lawfully replaced by his First Assistant; in his absence, by the Second. Should both Assistants be absent, the duty falls on the senior Councilor present.

The Assistant or Councilor who replaces the Superior General thus hindered, shall conform to his Superior's known intention, and shall give as soon as possible an account of his administration (425).

62.—Should death, a legally accepted resignation, or a regularly conducted deposition of a Superior General intervene, he is replaced by the First Assistant, or, in default of the First, by the Second Assistant, until the election of a Vicar General takes place.

But he, though having the powers of a Superior General, shall confine himself, except in case of urgency, to the transaction of ordinary current affairs until the elections (76, 81).

CONSTITUTION 10

THE GENERAL COUNCIL, THE VICAR GENERAL
(Reg. I, c. 4-5)

63.—The General Council consists of six members, of whom two are Assistants, all elected by the General Chapter, and resident at the Mother House (422 ff.).

428 ff.) The General Councilors retain their powers till the next elective chapter. They can be re-elected.

64.—Apart from the regular meetings, the General Councilors, as such, have no special powers. Like all members of the Institute, they are, in the exercise of the other functions entrusted to them, dependent on their respective Superiors.

65.—Should circumstances demand it, the Superior General can, with the consent of his Council, send a Councilor or even an Assistant to a distant country, in order to fulfil a temporary mission.

A permanent function that would keep him away from the Mother House could not be imposed upon him. Were he to accept it, he could be a member of the Council no longer.

66.—When, in the interval between the General Chapters, a member of the Council is removed by death, resignation, or other cause, the Council elects a substitute within three months. This election is by secret ballot, and, according to the rules laid down further on (69, 87, 89, 93), requires an absolute majority of votes.

When the election is of an Assistant, a Councilor is elected first; the Assistant is then chosen from the members of the Council. If it be the First Assistant that is to be replaced, a third ballot is cast for the choice between the two Assistants already elected.

67.—Meetings of the General Council take place every week or every two weeks, and as often as the Superior General judges it useful for the interests of the Institute.

68.—It is required for a regular and valid deliberation of the Council that all the Councilors able to assist be called, and that at least four, including the chairman, be present. The General Secretary always assists, in order to take the minutes and to furnish all available information (435 a).

Moreover, the General Procurator assists at the meetings whenever there is a discussion of a question that bears directly on the temporal affairs of the Congregation (484).

Finally, the Superior General, with the consent of the Councilors, can call to the meetings, for consultation only, members of the Congregation who happen to be particularly competent in the matter submitted to the examination of the Council.

69.—When action is to be taken on the election of Assistants and Councilors, or on the resignation of one of them, all the Council should be present.

Should a Councilor be hindered from taking part in an election which cannot be postponed, the Council shall call in the Superior of the house to replace him for that occasion. Should the Superior be already a member of the Council it shall choose from among those with perpetual vows, some Father actually in the Community (432).

70.—The Superior General presides at the meetings of the General Council. In case of sickness, prolonged absence or other hindrance, he is replaced by the First Assistant, or, in his absence, by the Second (425).

This temporary president can have the decisions acted on, if it be a matter of ordinary business. Matters of major importance he will refer to the Superior General, when that is not impossible, and when it may be presumed that he would approve of the decision taken.

71.—It belongs to the Superior General to submit matters to the deliberation of the Council. Nevertheless, the Councilors, in their meetings, may propose whatever they deem opportune for the good of the Congregation.

72.—The General Council has a deliberative voice in all questions submitted to its examination. When there is question of elections, the dismissal of a professed member, the alienation of property, obligations to assume or debts to contract, votes are cast by secret ballot; so also in other matters, if a Councilor demands it.

No one may be excused from casting his vote or giving his opinion.

In business matters and in questions relative to the admission and departure of members, the decision is by a majority vote. Should there be a tie, the Superior General's vote decides.

73.—Matters reserved to the General Council are: first, the examination and preparation of questions to submit to the Holy See (11 a-o); secondly, the more important affairs concerning the Institute, its members or its works, notably the following (Can. 516-1):

a. Appointing the Procurator of the Congregation at the Holy See, the General Secretary, the General

Procurator, the Visitors, Provincials, Principal Superiors, their Assistants and Councilors; and choosing the names of the Fathers to be presented to the Sacred Congregation of the Propaganda as ecclesiastical heads of our Missions (41, 414, 432); (Can. 516-4, 517);

b. Admitting to Profession, Apostolic Consecration, and temporary vows; giving its vote for the taking of perpetual vows; and prolonging from three to six months the time of probation of Novices (Can. 543, 575-2);

c. Dispensing Aspirants from impediments not reserved to the Holy See (141);

d. Calling to Major Orders;

e. Dismissing or excluding a professed member (169, 171);

f. Accepting the resignation of an Assistant or a General Councilor;

g. Founding, transferring or suppressing a Community, or Residence, even in the Missions (11 d) (Can. 497-1);

h. Erecting, transferring or suppressing Scholasticates, and, with the permission of the Holy See, Novitiates (11 c);

i. Authorizing a Community to undertake or abandon a work that requires a relatively large number of members of the Congregation;

j. Proposing for the approval of the Holy See the canonical erection and geographical boundaries of Provinces (11 b);

k. Erecting a District or founding a Principal Community (30);

l. Approving and modifying customaries that apply to the whole Institute;

m. Dispensing a Province or District for an indefinite period from a particular point of the Constitutions;

n. Arranging the time and place for holding the General Chapter; preparing questions to be treated in it, and determining the various elective circumscriptions (81);

o. Deciding points that depend on the General Chapter (94), but that demand a solution in the interval between Chapters. Such decisions are provisory, i. e., they are subject to subsequent approval;

p. Annually checking the financial condition of the Congregation;

q. Authorizing an extraordinary outlay of from 10,000 to 30,000 francs, as well as the alienation of goods or real estate of the same value; also the lending or borrowing, with or without mortgage, of more than 15,000 to 30,000 francs; and any acceptance of bequest or foundation implying a burden (Can. 534);

r. Similarly, authorizing donations or subscriptions of more than 2,000 francs; enterprises and industries involving a certain risk; authorizing members of the Congregation to prosecute or engage in law suits (Can. 534).

74.—Should the Superior General, because of sickness, or other reasons, be habitually prevented from fulfilling the duties that his office imposes on him, the First Assistant shall preside at a meeting of the mem-

bers of the Council in which the discussion shall be as to whether things should be left as they are; or the Superior General should be asked to resign; or, with the advice of the Holy See, a General Chapter should be convoked.

If, finally, the Superior General were found guilty of serious faults, which God forbid, faults calculated to injure the Institute seriously, the First Assistant should immediately call an extraordinary session of the Council, to examine the facts of the case, and consider the need of submitting it to the Holy See.

In any case, before the vote by secret ballot is taken, the Superior General shall be invited to offer whatever explanation he may have to make. In a circumstance of this kind, the strictest secrecy has to be observed until the answer of the Holy See is received.

75.—Should an Assistant or a Councilor be compromised by serious faults, the Superior General, having duly authenticated the facts and asked the necessary explanations, shall call the Council, without the member concerned. They shall there and then decide whether it is better to invite the guilty member to resign, or to remove him from office, or even to expel him from the Congregation (11 n).

The Council could, moreover, after a secret ballot, ask for the resignation and if necessary declare the discharge of an Assistant or a Councilor, who, through ill health or other cause, would be habitually unable to fulfil the duties of his office.

76.—When the Superior General dies, or when his resignation has been duly accepted, or when he is reg-

ularly deposed, the First Assistant convokes, together with the Councilors, all the *ex officio* members of the General Chapter, who are then in Europe, to elect a Vicar General. That election is conducted according to the rules for the election of a Superior General (189).

Should the vacancy occur after the convocation of the General Chapter, or during it, or before the members are dispersed, no Vicar General is chosen, but the First Assistant takes his place.

CONSTITUTION 11

THE GENERAL CHAPTER AND ELECTIONS

(Reg. I, c. 4-5)

77.—The supreme authority ordinarily exercised in the Institute by the Superior General and his Council, belongs extraordinarily to the General Chapter.

78.—The General Chapter is composed of members who belong by virtue of their office, and members who are there by delegation.

Members by Right of Office. Besides the Superior General or the Vicar General, such are:

a. Vicars and Prefects Apostolic, and other heads of Missions, if they are also Principal Superiors of their districts;

b. The Assistants and General Councilors;

c. The Procurator of the Congregation at Rome, the General Secretary, and the General Procurator;

- d. The General Prefect of Aspirants;
- e. The Provincial Superiors;
- f. The Superiors of Districts that have at least twenty Fathers under their jurisdiction;
- g. The active permanent Visitors;
- h. The former Superiors General.

Every one of these members of the General Chapter will consider it a strict duty to take part in its labors. Those who cannot come to it will make known their reasons to the Superior General or the Vicar General, so as to get from him and his Council the dispensation they need. They can have others to replace them.

Members by Delegation. Besides the members already mentioned, the General Chapter shall be composed of:

- a. One delegate for every principal Community, having at least ten Fathers;
- b. One delegate from each District having at least ten Fathers, and not represented by a delegate *de jure*;
- c. One delegate per Province or District already represented by a member *de jure*, and numbering at least twenty-five Fathers.

The Fathers who are not included among the above elective groups can vote with their Province of origin.

Finally, the General Chapter can, if it sees fit, call other Fathers to its meetings. These are proposed by the General Council, and have only a consultative voice.

79.—The delegates to the General Chapter are chosen by the Fathers of the elective Province or circumscription, within or without that same circumscription. Only Fathers with perpetual vows, who are at least thirty years old, and not members of the Chapter by another title, are eligible (Can. 578-3).

Since the nature of our works makes it difficult to bring all the electors of a circumscription together, the votes are given at the Community Chapter by sealed billets bearing the names of the delegate and a substitute.

At the first ballot an absolute majority is required; if a second is necessary, a relative majority will suffice; but before proceeding to a second ballot, the voters shall be told the result of the first.

In the elective circumscription where the Superior is not a member of the Chapter in virtue of his office, the votes shall be sent to the Mother House, there to be opened.

The billets can be marked thus:

Province or District of

Elections to the General Chapter

DelegateSubstitute

80.—The General Chapter meets every time there is occasion for the election of a Superior General, that is to say, at least every twelve years.

If, however, for exceptional reasons, the Superior General, with the advice of his Council, should deem necessary to convoke it at other than the regular periods, he will ask the permission of the Sacred Congregation of Religious (11 n).

81.—It is the duty of the Superior General or, if there is none, of the Vicar General, to convoke the General Chapter. For that purpose he sets, with his Council, the place and time of the meeting, announcing the same to the Congregation by a circular which also determines the elective circumscriptions (Can. 162); (73 n).

In case of the death or resignation of the Superior General, the Chapter shall be called for within three months; and there shall be not more than one year between the vacancy and the actual reunion.

82.—From the convocation of the Chapter to its close, special prayers shall be said throughout the Congregation, to implore the light of the Holy Ghost and the protection of the Immaculate Heart of Mary on its proceedings.

83.—On the day its deliberations begin the members of the Chapter offer the Holy Sacrifice of the Mass to obtain the Divine Assistance for the work of the Chapter, and especially for the elections. Moreover, unless the Chapter follows immediately after the annual retreat, they all make in common, before the opening, three full days' retreat.

84.—At the end of this retreat, in a preliminary meeting of the members of the Chapter, the President has this Constitution read, together with Constitution 52. He next announces the names of the members of the Chapter and their title to take part in it. Then after a brief instruction, he calls to mind that each member of the Chapter, by virtue of our Constitutions, has to swear:

1. To vote according to his conscience for what he believes most useful for the Congregation (Can. 506-1);

2. To keep the deliberations of the Chapter secret until the decisions taken are regularly promulgated.

Then each one comes to the foot of the altar, kneels and takes the oath saying: *Ita juro et promitto; sic me Deus adjuvet.*

Those who arrive after the taking of this oath, pronounce it in a meeting before they take part in the deliberations.

85.—Without the presence of two-thirds of its members, the Chapter can make no valid decision.

At the first meeting two secretaries are appointed for the drawing up of the acts and minutes; also two tellers to collect and count the votes. The Chapter chooses them, by ballot, from among its members, on an absolute majority of votes; in case of a second ballot, a relative majority suffices.

The tellers and president take an oath to discharge faithfully their duty and to keep secret the matters of the Chapter, even when it is over (Can. 171).

After this the reports on the general state of the Congregation and on its financial condition are read (94).

86.—If a Superior General is to be elected, that is the first business.

To be eligible for this office, one must be a priest with perpetual vows, be at least forty years old, and

ten years professed, of unblemished reputation, unencumbered by family affairs, and healthy enough to bear the hardships of his office (Can. 504).

The qualities which the Chapter should seek in the Superior General are especially the following: sound judgment, discretion and prudence necessary for directing persons and affairs; a more than ordinary general culture; a calm and deliberate mind; solid piety and an ardent zeal for the glory of God and the salvation of souls; a deep-rooted devotedness to the Congregation and its interests; an experienced firmness and steadfastness, to maintain the Institute in its spirit and aim by the faithful observance of the Rules and Constitutions.

87. In the choice of Assistants and Councilors, the same qualities are to be sought.

88.—In order to know better how to vote, private information may be sought about the members to choose, particularly for the office of the Superior General. But all this must be done discreetly, taking care not to manifest positively for whom one intends to vote.

It is forbidden under pain of disfranchisement, both active and passive, to use any fraudulent means, such as conspiracy or intrigue, for influencing voters, whether in favor of oneself or another. Should any such intrigue be discovered, the President should be notified immediately, or, if he be implicated, the Assistants, who would bring the matter before the Council, and then, according to its advice, before the Chapter (Can. 507-2).

It is likewise forbidden by Law and under the pain of nullity, to vote for oneself (Can. 170).

89.—The election takes place by secret ballot which is given on similar sheets of paper, pencil-written there in the meeting. Folding the paper in four, each one in turn drops it into the ballot-box. These papers are then carefully counted by the tellers. Should their number differ from the number of voters, they are destroyed, and a new ballot is taken. The votes being collected and counted, one of the tellers opens them and reads them aloud; then he passes them, one by one, to the other teller, who verifies them. The two Secretaries mark, after the names that are announced, the number of votes for each. If any mistake is feared, the reading, and, if necessary, the balloting, is recommenced. When the election is completed, all the papers are destroyed (Can. 171, 2, 3, 4).

Should a member of the Chapter be hindered by sickness from assisting at the meeting, the two tellers would take the box to receive his vote (Can. 168).

90.—For the election of the Superior General an absolute majority, that is, one more than half the votes, is required. If this majority is not had at the first ballot, a second is taken, and, if necessary, a third. Then, if there be no absolute majority, a ballot is taken between the two members who have the most votes, or, should three or more have the same number, between the two who are longest professed; these two do not vote. He who then receives most votes is elected. Should the tie continue, the senior by profession is by the very fact declared elected.

The retiring Superior General can be reelected only by a two-thirds vote.

91.—When the election is over, the Procurator General at the Holy See informs the Sacred Congregation of Religious about it.

If the Superior General were re-elected, the Procurator would ask the Holy See for a confirmation of the election; but whilst awaiting a reply the elected member would retain the presidency of the Chapter, and transact current business (Can. 177).

92.—The Superior General is inducted into office in the presence of the Community, with a religious ceremony in the chapel. Benediction of the Most Blessed Sacrament follows.

The Superior General makes aloud the profession of faith of Pius IV, in its present form, and takes an oath (Can. 1406-1, 9°):

a. To be always, himself and the Congregation, subject to the Holy See;

b. To preserve the Institute in its spirit and object;

c. To maintain throughout the Congregation, the observance of the Rules, especially those that concern the vows and virtues of Poverty, Chastity and Obedience.

Then all the members present kneel and promise to obey him, saying: "My Very Reverend Father, I promise you respect and obedience, as the legitimate Superior of the Congregation of the Holy Ghost and of the Holy Heart of Mary."

93.—After his installation, the Superior General takes the presidency of the Chapter, and then the election of Councilors is begun.

First, six Councilors are chosen on the same list. Then, from these six, two are elected as Assistants, and, by a third ballot one of these two is elected as First Assistant. These three elections go by absolute majorities. If necessary, there is a second and even a third balloting, but in this latter case a relative majority suffices. Should the third vote be a tie, a new ballot is taken; if the tie is unbroken, the senior by profession gets the election.

As soon as elected, the Assistants and Councilors are announced to the Community, and immediately take their respective places.

94.—The elections over, the questions to be treated are taken up.

Besides the examining and reforming of any notable abuses that may exist in the Institute, the following matters are reserved to the General Chapter:

a. Examination of the general report of the financial condition of the Congregation, as prepared by the General Procurator, and approved by the Council;

b. Questions of major interest for the general welfare of the Congregation, any modification to be made in the Rules and Constitutions, an authentic interpretation of the same;

c. Modifications in the decisions of preceding Chapters;

d. Determination of practical rules to follow in the Congregation, with regard to questions of controversy, new social conditions, etc.

95.—That the procedure be more mature, Commissions are appointed; they prepare the questions to be presented for consideration. It is for the Superior General, with his Council, to determine the number and object of these Commissions, as also to suggest the members of them for the acceptance of the Chapter.

The other questions that are placed before the President in writing are sent to the proper Commission which reports to the Chapter, giving its view and the reasons for it. So that there be sufficient time for studying the question they are first proposed at a meeting and then decided later.

96.—The point under discussion is the only one on which to talk in Chapter; this shall be done briefly, and to the point, moderately and fitly.

97.—Decisions are made by an absolute majority of the members present, and by secret ballot if at least three members of the Chapter would demand it. If an absolute majority cannot be had, the question is left for a later meeting, at which a relative majority will suffice. In case of a tie in the voting, the Superior General's vote decides.

If there were question of a change in the Rules or the Constitutions a two-thirds vote would be required.

98.—All the decisions of the Chapter are drawn up in suitable order, under the title of Capitular Statutes, and entered in a report to be signed by all members of the Chapter. An exact copy of these

Statutes, signed by the Superior General and the members of his Council, is sent to the Holy See, to obtain the sanction of the Sacred Congregation of Religious. After that, the Superior General promulgates the decisions, but until he does so, all should faithfully keep silent on the deliberations and findings of the Chapter. All matters of a personal nature treated in the Chapter must be regarded as strictly confidential.

The individual reports of each meeting are signed by the President and the Secretaries. Marked therein, but distinct from the questions proper to the Chapter, are the points on which the members were merely consulted.

CONSTITUTION 12

VISITORS

(Reg. I, c. 4)

99.—In order to insure an exact observance of the Rules and Constitutions throughout the Institute, the Superior General and his Council appoint certain Fathers to visit the Provinces, Districts and Houses of the Congregation. These Fathers in the duration of their charge are called Visitors (Can. 511).

100.—These visitations shall be made at least every five years either by Visitors of a temporary appointment or by permanent ones. Moreover, the Superior General can, with the consent of his Council, arrange for extraordinary visitations.

101.—Visitors rank as major Superiors and enjoy the same privileges. The Superior General in his Council has to determine the program, the date and duration of these visits, and also to announce them officially (Can. 488-8°).

102.—The powers of ordinary Visitors extend to the members, the works, ministry and property.

Especially should they:

a. Inspect the different parts of the house—chapel, places of silence, enclosure, library, archives, rooms—that they may ascertain whether everything is in good condition and in accord with the Constitutions;

b. Examine and verify all that concerns the material interests in the Community and in the work of its ministry—accounts, treasury, titles to property, registers of holdings, of foundations and Masses; but they have no power to authorize changes entailing extraordinary expenses.

c. See the regulations and distribution of charges;

d. Hear from all the members, Fathers, Brothers and Aspirants, their way of performing their duties, their mutual relations, dispositions and trials, so as to be able to give in private and in assembled community, the advice and recommendations that may be useful (Can. 513-1); (285);

e. Observe the regularity of the house, exterior relations, the condition of its individual works, its difficulties, and to suggest means to promote its success;

f. Find out what dispensations and permissions are granted, relative to the Constitutions;

g. Get acquainted in the matters affecting the Province or District, with its works as a whole, with their results, as also with existing abuses, false steps taken, desirable changes as well as the spirit of solidarity of its members;

h. Prescribe whatever is necessary or useful for enforcing the faithful observance of the Constitutions, particularly in what touches the vows and virtues of Poverty, Chastity and Obedience; remedy, in understanding with the respective Superiors, the defects and irregularities which may have been noticed;

i. Finally, send an exact report of the state of affairs, of the measures adopted or proposed, to the Superior General (393).

Extraordinary Visitors, as concerns their powers and jurisdiction, shall conform to the instructions of the Superior General for the mission he gives them.

103.—When visiting the Missions and the diocesan and parochial works, that depend on the Ordinary, the Visitors, whilst fulfilling their functions according to the rules laid down above, will be careful not to take upon themselves the attributions of the Ecclesiastical Authority. Nevertheless, they shall acquaint themselves with the state of the works, of the relations of members of the Community with their Ecclesiastical Superiors, the submission shown to their prescriptions in the exercise of the sacred ministry and the regularity in rendering them an account of the temporal administration and financial conditions (Can. 415, 609).

104.—The following rights are reserved to the ordinary Visitors:

a. They take precedence over the Provincial or local Superior, unless the latter should be a Bishop or Prothonotary Apostolic;

b. They call and preside over Councils and Chapters;

c. They give permission to Superiors and subjects to go out or to be absent;

d. They can command in the name of the vow;

e. They receive and dispatch all letters except those of the ecclesiastical Authorities.

Finally, the Visitor has the right and duty to question those whom he sees fit, to hear what they have to say, and thus receive information in what concerns his visitation; each one shall tell him the truth, and Superiors are forbidden to attempt to divert them from the obligation (Can. 513-2); (102 d).

105.—Superiors continue, during the Visitation, to administer their houses, but in dependence on the Visitor. They shall, therefore, keep him in touch with what happens; and for the important affairs that may come up, they shall decide nothing without his advice.

106.—The jurisdiction and powers of the Visitor are limited to the time of his mission, which, moreover, shall not exceed the limits of the Community, Province or Circumscription to be visited.

The Visitor is presented as such only to the members of the Congregation, Fathers, Brothers and Aspirants, and not to strangers, the pupils or the faithful.

CONSTITUTION 13

PROVINCIAL AND PRINCIPAL SUPERIORS

(Reg. I, c. 4, 5)

107.—Provincial and Principal Superiors are charged with the faithful observance of the Rules and Constitutions in their Province or District, with giving the necessary impulse to the various works, with directing and controlling the local Superiors in their administration (396).

108.—Provincial Superiors are appointed in Council by the Superior General, for a period, that may be renewed, of three years (Can. 505).

When their term of office has expired, they retain the administration of their Circumscription until their powers are renewed, or until the arrival of their successor. The same holds true for local Superiors and Directors.

By the fact of their appointment, they receive the following powers:

a. To admit, with the advice of an examining Commission established for that purpose, the Postulants who seek admission to the Novitiate (Can. 543); (136);

b. To admit Postulants to the oblation as Titular Scholastics, to authorize these to leave, or declare them dismissed, after the regular information and advice of their Assistants (Can. 543); (133);

c. To propose the candidates for Profession and Ordination;

d. To draw up information for Profession, Apostolic Consecration, renewal of vows, departures, expulsions, ordinations, etc.;

e. To appoint the Directors of Residences, and, on the proposal of the local Superior, the Directors of a work, the local Assistants and Councilors, and, in case of a prolonged absence or sickness of the local Superior, to appoint a temporary Superior (41);

f. To permit trips and absences within the limits of the Province, and also a sojourn in one's family for not more than one month (340, 343);

g. To grant testimonials, certificates and similar documents;

h. To allow, following the rules of Canon Law, the publication of books, pamphlets, articles for newspapers and reviews; to control subscriptions to papers and magazines; to authorize professed members to take a concursus, or public examination (359-360);

i. To dispense, for a period not longer than one year, from particular points of the Constitutions or customary regulations;

j. To visit each house of the Province at least once a year, following the rules laid down for Visitors, and to send a report of this visit to the Superior General (Can. 511); (102);

They shall investigate, in these visits, the progress made, and, in the houses of education and formation, the programs of studies, and, to assure themselves that these programs are carried out, they will preside at the examinations. They will also examine and verify the

accounts and the treasury, even in the case of works confided to us by an ecclesiastical or civil Authority, extraneous to the Congregation; they will urge also the useful reforms and improvements to be made (401);

k. To preside at community exercises, call and preside at the Councils, Chapters and Commissions of the Province (48);

l. To determine the time and place of the annual retreat, and name the Father to give the instructions (287);

m. To assign the members, Fathers and Brothers, to the different houses of their Circumscription, except those explicitly assigned by the Superior General;

n. To propose to the Superior General, on the advice of their Council, the Assistants and Councilors, the Procurator of the Province, as well as the Masters of Novices, the Prefects of Scholastics and local Superiors;

o. To control and direct the administration of local Superiors, annulling what they might find irregular;

p. To ratify or modify the distribution of functions made by the local Superiors and Directors;

q. To authorize, in understanding with the local Superiors, retreats and other exceptional ministries;

r. To handle the correspondence with the houses, works and missions of their territory as well as with the Mother House; transmitting to the Superior General the minutes, reports, information, bulletins, etc., having first examined, annotated and signed them; and reciprocally, transmitting to the local Superiors and Directors the replies and other communications of the Mother House,

after taking cognizance of their contents—except in the case of reserved letters (392, 354, 318);

s. To represent their religious territory in dealing with the various authorities, and, as far as they are empowered, to treat with them things of general interest of the Province, and of the more important affairs of the Houses;

t. To authorize, in case of necessity, the admission and employment of outside help in our houses; also to receive guests there for some length of time;

u. To examine and sign, after revision by the Provincial Procurator, and with the advice of the Assistants, the annual accounts and budgets of the Houses of their Province;

v. To authorize, and if necessary to order, with the advice of the Provincial Procurator (59, i; 197), an urgent expense, not provided for in the budget, to the amount of 3,000 francs, for repairs, acquisitions, etc.; also to sell or exchange goods or property to the same amount; this to be done with the consent of their Council (Can. 534);

w. To authorize the acceptance of donations and legacies which entail no obligation;

x. To allow exceptionally, and outside the budget, the spending of as much as 500 francs in alms and good works; to authorize and dispense from religious Poverty in cases of small importance (Can. 537).

109.—In grave and urgent necessity, the Provincial Superior, with the advice of the members of his Council present, can make a decision which is regularly reserved to the Superior General; but the matter must be

made known to him immediately; for example, to give an appointment to a newly professed member of the Province, to send a subject to the Mother House, or to Europe, to suspend or curtail the powers of a local Superior.

110.—The Superiors of Principal Communities, depending directly on the Mother House, enjoy for their houses, the powers and attributes of Provincial Superiors.

111.—In case of absence, hindrance or death, the Provincial Superior is replaced by his First Assistant—unless another Father be especially delegated; in default of the First, he is replaced by the Second Assistant; in default of both, by the senior of the Provincial Council or of the other Fathers. Such a one shall limit his activity to directing and transacting current business.

CONSTITUTION 14

LOCAL SUPERIORS AND DIRECTORS

(Reg. I, c. 4, 5)

112.—The local Superior of a Community (*Domus formata*) is appointed by the Superior General, on the proposal of the Provincial for a three-year period, which may be renewed (41). His function is to administer the Community entrusted to him, directing its members and promoting its works, in dependence on the higher Superiors. In it he has to maintain the exact observance of the Rules and Constitutions, and to take a paternal and religious care of the members of the Congregation entrusted to him.

The local Superior receives, by the fact of his appointment, the authority necessary to fulfill his mission, with all the powers not reserved to higher Superiors (59, 108). To them, moreover, he will have recourse for unforeseen cases, and for matters, which, in themselves or because of the circumstances, are of greater importance.

113.—The principal attributions of the local Superior are the following:

a. To distribute the employments and ministries among the members of the Community; to determine the sphere of action of the functionaries; to appoint to the different charges; to control and direct their execution;

b. To give the necessary permissions and exemptions from the rule, such as are not reserved to higher Superiors (59, 73 m; 108 i; 111);

c. To receive the correspondence, dispatch it, and, should he judge advisable, take cognizance of it, exception being made of the letters reserved (354);

d. To admit Postulants to the Junior Scholasticate (132);

e. To receive, in the absence of the Provincial, the Oblation, Profession, or vows of subjects regularly admitted; to delegate this power to another Father;

f. To represent the Community before local Authorities, and, as far as empowered, to treat with them;

g. To receive and transmit to his subjects communications from ecclesiastical Superiors;

h. To invite guests to meals and Community recreations, and offer them hospitality for some days;

i. To preside at community exercises;

j. To convoke and preside at Councils, Chapters and Commissions (48);

k. To decide temporary modifications to be made in the ordinary regulations;

l. To examine and control, every month, the state of the treasury and the account books (199, 497);

m. To examine and sign, with the help of his Assistants, the accounts and budgets presented by the Bur-sar, the same to be sent to the Provincial Procurator and the Mother House;

n. To dispose of as much as 1,000 francs for repairs, purchases, sales, exchanges, loans, borrowing, not provided for in the budget; and exceptionally, of as much as 200 francs for alms or good works (Can. 534, 537);

o. To grant the ordinary permissions in matters of religious Poverty, in matters of slight importance;

p. To accept gifts given unconditionally.

114.—The Director of a Residence has the same powers as the local Superior.

115.—The Father in charge, as Director, of a special work in the Community, has all the ordinary powers needed to carry it on; but he exercises them in dependence on the local Superior. He shall have recourse to him, therefore, in the more important matters; he shall receive and send his correspondence through him; he

will invite him to preside at the Council of the work, as it is termed; and only in understanding with him shall he treat with outsiders (355).

116.—In case of absence, hindrance or death, the local Superior is replaced by his First Assistant, unless another Father is delegated, and in the absence of the First, by the Second, if he has two. In default of the Assistants, authority passes to the Councilors, and then to the other members of the Community, in the order of seniority.

The duties of the substitute are to preside at the community exercises, to give the ordinary permissions, and handle current affairs (427).

A provisional Superior has all the above-mentioned powers; but he cannot change what has already been established, without an express authorization of the Superior General.

CONSTITUTION 15

COUNCILS, PROVINCIAL, LOCAL AND SPECIAL

(Reg. I, c. 4, 5)

117.—The Provincial Council is composed of the Provincial, or the Principal Superior, and, according to the importance of the Province or District, of four or six members, of whom two are Assistants (Can. 516-1); (36).

The members are appointed by the Superior General, in his Council, on the proposal of the Provincial (41), who chooses them from the senior Fathers of the

different houses of the circumscription, in such a manner that their meeting be not made too difficult by distance. At least one of the Assistants shall habitually reside near the Provincial Superior.

Every regular deliberation of the Council requires the presence of the majority of the members, including one Assistant.

Because of the distance separating some of our works, especially in the Missions, the Provincial or Principal Superior need call his Council only once a year; but every three months at least he calls his Assistants together, and the Councilors nearest at hand. In the Missions, the annual Council shall be held at the same time as the Provincial Chapter prescribed by our Constitutions, and the reunion of the principal members of the Mission, required by Canon Law (Can. 303).

118.—The Local Council is composed of the Superior, and, according to the importance of the Community, of two or four members, of whom one or two are Assistants (38).

These members are chosen by the Provincial, on proposal of the local Superior, from the older Fathers of the Community (Can. 516-1).

The composition of what is called the Council of a work depends upon the local Superior, who chooses its members from the Fathers employed in that work.

119.—Local Councils meet every month, Councils of the work every week on days determined by the Superior or Director. They can, moreover, call for extraordinary meetings as often as circumstances so require.

120.—Superiors are empowered to call to their respective Councils, in addition to their Assistants and Councilors, all other members who can furnish useful information, particularly functionaries for questions pertaining to their charge.

121.—Matters that belong to the Council of the Province or of the District are the following:

a. Organization of the works of the Province, and the importance to attach to each of them;

b. Extraordinary convocation of the Provincial Chapter;

c. Examination of the accounts and budgets of the Province (492); and authorization, in case of urgency, of an outlay—unusual and not included in the budget—to the amount of 5,000 francs;

d. Important affairs of the Province, or of a Community, which, by reason of circumstances, would offer special difficulty;

e. Questions to be submitted to the Mother House, and the solution of which is reserved either to the Superior General or to his Council (497);

f. Cases reserved to the Mother House, but demanding an immediate decision.

122.—Affairs pertaining to the Local Council are:

a. Admission of students who are not in the ordinary conditions; the expulsion of a student;

b. Penances to impose on professed members for serious and public faults;

c. Solution of cases reserved to higher Superiors, when they are urgent, and there is no time to have recourse to them;

d. All the more important questions;

e. Examination of the annual accounts and budgets of the Community (497), and the authorization of an urgent extraordinary expense amounting to 2,000 francs.

f. Examination of questions to be submitted, according to the Constitutions, to higher Superiors;

123.—Provincial and local Councils have only a consultative voice, except where Common Law gives them a deliberative voice; but the respective Superiors cannot decide against the majority of the Councilors without referring the matter to higher Superiors.

124.—In the Council of a Work are examined:

a. The steps to be taken to insure its success;

b. The changes to be made in its regulations;

c. Notes to be given to students and Aspirants;

d. Admissions to Oblation, Profession and Holy Orders.

The Fathers have only a consultative voice in the Council of a work. However, for the proposal of a call to Holy Orders, the Superior or Director cannot decide against the majority of the Council, without making known this difference of opinion to the higher Superiors, or to the competent ecclesiastical authority.

In these different Councils, except in the Councils of the work, in order that each one may be better prepared to give his opinion, the subjects for deliberation shall be made known in advance, together with any documents bearing on the matter. Full freedom of discussion shall be permitted, and an exact record of the minutes shall be made by the secretary, signed by him and by the Superior, and should there be an occasion for it, a copy shall be sent to the Mother House.

125.—Provincial and local Councilors, as such, either collectively or individually, have no immediate part in directive or executive authority.

CONSTITUTION 16

ADMINISTRATIVE CHAPTERS OF PROVINCES AND COMMUNITIES

(Reg. I, c. 4, 5)

126.—The Provincial Chapter is composed of the Provincial or Principal Superior, the local Superiors and Directors, the Provincial Assistants and Councilors, and all the Fathers of the Circumscription who can be present.

127.—Besides examining and seeing to the correction of irregularities, or notable abuses that may exist in the Province, the Provincial Chapters have also for object:

a. Announcement of decisions or recommendations from the Superior General or the Provincial Superior, concerning the interests of the Province or District, of its Communities and of its works;

b. Examination of questions or difficulties concerning the Province or District in general, as well as the practical rules to adopt in the exercise of the sacred ministry, and in the direction of its works;

c. Affairs of general interest proposed by the Mother House for examination. An annual reunion is prescribed by Canon Law for the Vicars and Prefects Apostolic in the Missions (Can. 303); the Provincial Chapter shall be held conjointly with this reunion, the minutes of which shall be carefully drawn up and read at the following meeting (117).

128.—The local administrative Chapter, composed of all the Fathers attached to the Community, is held every month.

The Superior may invite Fathers who happen to be in the house, to be present. Brothers also may be called in, when there is question of their particular works.

129.—The object of the local Chapter is:

a. To communicate the acts, decisions and recommendations of higher Superiors and of the local Superior (380);

b. To ask the opinion on questions concerning the works; measures to be taken, regulations to be adopted or modified, etc.;

c. To cast votes for those proposed for Oblation, Profession and Holy Orders.

130.—Provincial and local Councils can offer only opinions, proposals, or wishes on matters submitted to them. It pertains to the respective Superior to make

decisions, according to the Constitutions (59, 108, 113, 123). The Superiors will take care to have the minutes of each of these meetings drawn up (434), and shall render account of them to the higher Superiors.

CONSTITUTION 17

ADMISSION AND PROBATION OF ASPIRANTS

(Reg. I, c. 6)

131.—Religious Profession gives membership in the Institute. Aspirants prepare for it in Apostolic Schools, Junior Scholasticates and Novitiates.

132.—The Junior Scholasticates and Apostolic Schools are houses of study set aside for Aspirants who have not finished their classical course.

Admission to them depends on the local Superior. As soon as the request is made to him the Superior answers it, and then makes prudent inquiries about the subject. He then submits the result to a commission of three Fathers, which is established for this purpose, in each house of formation. He makes his decision on the strength of their advice and that of his Assistants.

133.—At the end of at least one year as Postulants, those who give satisfaction can be admitted to the habit of Novices and be allowed to make, in the form of an Oblation to God in the Congregation, their promise of perseverance. This favor is granted to those Aspirants only who have completed their sixteenth year, and who have not more than three years of classical studies to make.

This admission is made in the same way as Profession, but it belongs to the Provincial Superior (108 b).

134.—The Aspirants thus admitted, after a three-day retreat, pronounce their act of Oblation in the chapel, in the presence of the Community.

By this act each takes the resolution (a) to strive to acquire the virtues and qualities required for a good member of the Congregation; (b) to keep the rule faithfully; (c) to follow the directions given by his Superiors.

135.—Clad in the religious habit, these Aspirants are regarded as children of the family: the Congregation grants them a participation in its spiritual possessions (305), and takes charge of their religious and priestly formation. Nevertheless, the Superiors have always the power to dismiss, not only those who should prove unworthy, but also those who would not possess all the physical, mental and moral conditions demanded by the Constitutions (138, 141, 142).

136.—The Novitiate, properly so called, is open to those only who have completed their classical studies. Those who do not come from one of our own schools are admitted by the Provincial after a preliminary inquiry by a Commission of three Fathers constituted for that purpose. They take the habit after the time that is necessary, in the opinion of the Master of Novices, for a first examination of their vocation. The period of this examination must not exceed one month (Can. 563); they then begin their Novitiate (108 b).

137.—All the Aspirants should have, before taking the habit, in addition to a certificate of Baptism and

Confirmation, the testimonial letters as well from the Ordinary of their native place as from those of the dioceses in which they resided more than a year, after the completion of their fourteenth year (Can. 544-1, 2; 2411).

If the Novice is a Cleric, it suffices for him to present his letters of ordination, with the testimonials of the Ordinaries of places where he spent more than a year since his last ordination (Can. 544-3, 4).

Those who have attended a Seminary or a College shall present also the testimonial letters from the rectors of these institutions. In addition, those who have been Novices or Postulants in another religious institution must present letters from the major Superiors of the Institute they have left (Can. 544-3). This testimony is sufficient for a Professed Religious who has received permission to enter the Congregation (Can. 544-5).

138.—Before giving the habit to Novices, the Superiors shall examine them on their ideas of the religious and apostolic life, as well as on their dispositions and the possible impediments. The Aspirants, moreover, are bound in conscience to make known these impediments to those who have the right to know them.

139.—Some impediments render admission to the Novitiate, and consequently the Profession following it, invalid; others make them only illicit (Can. 542).

Invalidating impediments are:

- a. Belonging to a heretical or schismatical sect;
- b. Being under fifteen years of age;

c. Entering Religion through violence, grave fear and fraud; being admitted by a Superior so influenced;

d. Marriage that still exists;

e. The bond of a Religious Profession, even when the subject has been released;

f. The threat of punishment for a grave fault of which one is or could be accused;

g. The episcopal dignity;

h. An oath taken by a cleric, in conformity with an ordinance of the Holy See, to consecrate himself to the service of a diocese or mission.

140.—The following impediments render admission to the Novitiate and to Profession, not invalid, but illicit:

a. For Clerics in Holy Orders, ignorance of the step taken, on the part of the Ordinary, or his opposition to it based on the grave harm the departure would do to souls, a harm otherwise unavoidable;

b. Debts one cannot pay;

c. Obligations or complications in temporal matters, which could precipitate law suits, or other difficulties for the Congregation.

d. The obligation for children to support their parents, and for parents to provide for their children;

e. An irregularity or canonical impediment in subjects destined for the priesthood;

f. Belonging to an Oriental Rite in countries of the Latin Rite;

141.—Besides the foregoing impediments which are of common law, there are certain others special to the Congregation, from which the Superior General in his Council can dispense (73 c):

a. Illegitimate birth, not legalized;

b. Being more than thirty-five years of age;

c. A malady, especially if hereditary, or a noticeable defect.

142.—To be admitted to Profession, Novices must fulfill the following conditions:

a. Sufficient health to observe the Rule and to be useful for the works of the Congregation;

b. Talents that are at least sufficient;

c. A steady mind and good judgment;

d. A character that is compatible with community life;

e. Regularity of conduct and unsullied reputation;

f. A pronounced attraction for the Institute, with the intention of persevering in it all one's life.

When it is evident that a Novice does not possess these qualities, and is incapable of acquiring them, he ought to be dismissed (456).

143.—The Novitiate lasts one complete unbroken year; it cannot be shortened (Can. 555-2). However, an interruption, continuous or not, of from two weeks to a month, when authorized by Superiors or necessitated by circumstances, does not render the Novitiate invalid, provided the exact number of days is supplied. If the

interruption lasts less than sixteen days, the prolongation of the Novitiate is not of obligation (Can. 556-1, 2).

By way of exception, the time of the Novitiate may be prolonged for six months, with the permission of the Superior General (73 b); but at the end of that period those who do not meet the conditions required for Profession, must be dismissed without delay (Can. 571-2).

The time of the Novitiate is consecrated exclusively, under the Master of Novices, to the spiritual formation of the Aspirants, to the study of the Rules and Constitutions, of which each one shall have a copy, to prayer, the acquisition of Christian, religious and priestly virtues, and to the practice of the vows of Religion, according to the aim and spirit of the Congregation.

144.—No donation for the Institute shall be accepted from Novices during their Novitiate (Can. 568).

CONSTITUTION 18

PROFESSION, HOLY ORDERS, APOSTOLIC CONSECRATION

(Reg. I, c. 6)

145.—At the end of a year's Novitiate, the Novices regularly admitted make their Profession in the Congregation, taking the vows of Religion for three years (Can. 571-2).

146.—Those who wish to be admitted request it in writing, from the Superior General. Then, in Chapter

assembled, the Fathers of the Community give their votes. Confessors do not vote for their penitents (129 c).

The vote is given in writing, and signed; if it is negative, the reasons should be given.

The requests are next submitted to the examination of the Special Council of the work. Then the Master of Novices makes a special report on each Aspirant, indicating the result of the votes of the Professed members and of the Council of the work, together with all useful information. This report is signed by the local Superior and sent to the Provincial, who, having examined and countersigned it, sends it to the Superior General.

147.—When the General Council has pronounced their admission, the Novices make a retreat of eight complete days, and then, in the presence of the Community, make their Profession in the chapel. That very day, an act of the proceeding is entered on the register for that purpose; a copy of it is sent to the newly Professed, and another is sent to the Mother House (Can. 543, 571-3).

148.—The Religious Profession consists in taking the three simple vows of Religion, with the surrender or donation of oneself to God, in the Institute, both being accepted by the Superiors.

It is made and renewed in this form:

“In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

“In presence of our Lord Jesus Christ, of the Most Holy Virgin, of the holy patrons of the Congregation,

and all the Heavenly Court, I. N. . . . make (for three years, forever) to God, the three simple vows of Poverty, Chastity and Obedience, in the Congregation of the Holy Ghost and of the Holy Heart of Mary, and in accordance with its Rules and Constitutions" (Can. 576-1).

149.—The surrender of oneself, made by each member at Profession, includes this triple engagement:

- a. To work generously for the realization of the ends of the Congregation;
- b. To observe faithfully the Rules and Constitutions;
- c. To remain in the Institute whilst the vows last, except there are reasons for leaving, judged legitimate by the rightful Superiors.

150.—Reciprocally, the Congregation makes the newly Professed partakers in all the benefits and privileges, spiritual and temporal, which all the members enjoy (Can. 578-1).

The spiritual advantages comprise, in addition to those of the religious and community life, the prayers, satisfactions, indulgences and merits of good works which form the spiritual treasury of the Institute and in which each member shares during life and after death (305).

The temporal advantages consist in being supported comfortably, according to the Rules, whether in sickness or in health, as long as one remains in the Congregation.

By special favor, Novices in danger of death may be admitted to Profession even when not actually in the

Novitiate. Postulants not yet having the required age or the required period of probation may have the same privilege. This Profession lapses, however, if health is regained.

151.—After Profession those of the Clerics who have not yet completed their ecclesiastical studies continue them in the Senior Scholasticate.

152.—The Senior Scholasticate is a house devoted to the ecclesiastical studies of Professed Clerics. They pursue these studies under the guidance of the Director of the work, whilst also devoting themselves to their religious and priestly formation, with a rule similar to that of the Novitiate (Can. 587-1).

If not yet in Holy Orders, they prepare to receive them. In that matter the prescriptions of the Holy See are to be followed (Can. 587ss.; 955ss.).

153.—This period of formation is brought to a close by a special Consecration to the Apostolate, a ceremony which places the Scholastics in the ranks of the Fathers.

The Scholastics ask the Superior General for permission to make their Apostolic Consecration; then, too, they can tell him of their inclination and preferences.

154.—The call to Orders and to the Consecration gives the occasion for a report to be made on each candidate; this information is based on the votes of the Fathers of the Community and those of the Council of the Scholasticate, just as for the admission to Profession (146).

Both the Ordinations and the Consecration are preceded by a retreat (Can. 1001); (147).

155.—Each Province shall have its houses of formation, and shall strive to meet the educational expenses of all its Aspirants. The Congregation, in as far as its means permit, comes to the aid of those that cannot do so by themselves.

The Aspirants, on their part, shall be asked to defray their own expenses, wholly or partially.

In any case, those who should afterwards leave the Institute, would have to pay back, as soon as they could, the amount spent on them during the time of their formation.

CONSTITUTION 19

RENEWAL OF VOWS

(Reg. I, c. 6)

156.—The simple vows of Poverty, Chastity and Obedience, being an essential condition for membership in the Congregation, a member may not be without vows. At the expiration of their first vows, the Clerics, if they are at least twenty-one years of age, shall take perpetual vows, provided that the Superior General does not deem it advisable to recommend another three-year period. At the end of this time they must take perpetual vows (Can. 573, 574-2).

The Brothers shall not be admitted to perpetual vows until they shall have completed their thirtieth year. Until then they shall renew their first vows every three years.

157.—Each Provincial and Principal Superior shall keep a memorandum of the temporary vows of the members of his territory; and, as the time of their expiration of vows draws near, he shall remind his subjects of the obligation to renew them; and if they are in the dispositions required for taking perpetual vows, they will make that request.

Then the Superior takes the votes of the Fathers with perpetual vows in the House; the Confessors do not vote for their penitents (129 c).

158.—Each one shall vote according to his conscience; and, in order that it can be considered before God, the Superior shall make known beforehand, in Community meeting, the request for vows made by the confreres.

The votes are given in writing and sealed; if negative, the reason must be given. They are taken up by the local Superior or Director, who sends them, sealed, together with a special report on the subject, to the Provincial or Principal Superior, who opens them and notes the result of the voting. This and his own remarks he sends to the Superior General. He then destroys the vote billets.

159.—To be admitted to perpetual vows, the members have to fulfil a triple condition: they must have completed their twenty-first year, if they are Clerics, their thirtieth if they are Brothers; they must be regular and edifying in their conduct; and have the firm purpose to persevere all their life in the Congregation.

160.—In pronouncing their perpetual vows the members of the Congregation renew more firmly the en-

gagements of their Profession. They, in turn, acquire particular rights and privileges, to wit:

a. A greater participation in the spiritual treasure of prayers and merits of the Institute;

b. The right to vote for the admission of Professed members to temporal and perpetual vows;

c. Eligibility in the Fathers for important offices and functions in the Congregation (Can. 578-3°); (42).

161.—The requests and reports on them shall be sent to the Mother House sufficiently in advance for the answer to come on time.

The vows should be renewed on the day they expire. Should the reply from the Mother House fail to arrive, the Provincial, or, in his place, the local Superior would have authority to allow a renewal, for three years if the majority of the votes had been favorable; for one year if the contrary were the case (Can. 577-1).

For a reason deemed sufficient, Superiors can permit the renewal of vows to be anticipated by one month (Can. 577-2).

162.—The renewal of vows takes place in the chapel, in the presence of the Community, or, at least, in the presence of the Superior or his delegate and two witnesses. An authentic act of the proceedings is made in duplicate, one copy for the member, the other for the Mother House.

CONSTITUTION 20

DEPARTURE, DISMISSAL, EXPULSION

(Reg. I, c. 6)

163.—At the expiration of his temporal vows, the Professed member is free to leave the Congregation. The Congregation, likewise, can, for reasonable motives refuse him permission to renew his vows, and, by the very fact, exclude him from membership. Ill health cannot be a legitimate reason for exclusion, unless it was certain that this state had been fraudulently concealed before Profession (Can. 637).

A dispensation from temporary vows not yet expired can be granted by the Superior General; from perpetual vows, by the Holy See, which, in this case, issues an indult of secularization (Can. 638); (11 i).

164.—He who has obtained an indult of secularization ceases entirely to belong to the Congregation. He no longer enjoys any privileges of the Institute, and he is released from all obligations contracted as a religious.

Another indult of the Holy See would be necessary to reinstate him. He would have to make another Novitiate and Profession, from the date of which his seniority would be reckoned (Can. 640).

165.—Over and above this, the Holy See in certain cases grants an indult which permits a Religious to live outside of the Community for a time, but leaving him bound by vows and all obligations compatible with the situation (*Exclaustratio*). Such a one must not wear the habit of the Congregation, he loses his vote, passive

as well as active; but he continues to enjoy the purely spiritual treasures of the Institute.

With regard to the vow of Obedience he is subject to the Ordinary of the place where he resides; he must obey him, too, in virtue of the vow (Can. 639).

166.—When a Professed member who is a Cleric in Major Orders ceases to belong to the Congregation, either because he had not renewed his vows when they expired, or in virtue of an indult of secularization, his canonical position varies according to whether or not he had been entirely released from the diocese to which he belonged before he entered the Congregation. If he had not been released he returns to the diocese, and the bishop is bound to receive him. If he had been released then he can exercise no sacred function until he has found a bishop to adopt him, unless, of course, the Holy See has provided otherwise (Can. 641-1).

167.—A Professed member with perpetual vows who leaves one of our houses without permission and with the intention of never coming back to it, or he who, legitimately absent, would not return, thereby intending to withdraw obedience, shall be considered an apostate from the Religious life. He who runs away, with the intention of returning to the house, shall be considered a fugitive (Can. 644).

168.—Neither one or the other is freed from the obligations of the Rules or the vows, and they are in duty bound to return at once. The Superior must seek after them with solicitude, and give them welcome if they return sincerely repentant (Can. 645).

169.—A Professed member with temporary vows may be dismissed before they expire, by the Superior

General, with the advice, given by secret ballot, of his Council. But this dismissal must be for serious reasons, either on the part of the subject or on the part of the Congregation (Can. 571-1; 647-1).

Absence of the religious spirit which would be a cause of scandal to others is a sufficient reason to discharge a member if he so continues despite many warnings accompanied by a salutary penance (Can. 647-2).

Provided the causes of dismissal be clearly known to the Superior, it is not necessary that their reality be proved by legal process; but they should be communicated to the member in question. He must be given full freedom to answer them and his reply shall be faithfully presented to the Superior General.

Moreover, the religious can have recourse to the Holy See, and this appeal suspends the juridical effects of the dismissal.

A Professed member with temporary vows is released from them by the fact of dismissal; the obligations incurred by Major Orders remain; but the Cleric in Minor Orders is reduced to the lay state by the fact of dismissal (Can. 648).

170.—A Professed member who would be guilty of any of the following faults shall be considered as dismissed (Can. 646):

- a. Public apostasy from the Faith;
- b. Running away with a woman;
- c. Marriage or attempted marriage, even before a civil authority.

In such a case, the Superior General, with his Council, has only to make a simple declaration of the fact; he shall see to it, however, that the substantiating proofs are preserved in the archives.

171.—Professed members having perpetual vows may be dismissed only for grave external faults, or incorrigibility made evident by the futility of two admonitions (Can. 649, 656).

These faults must be at least three of the same kind; or, if they are different, such as, when taken together, give proof of ill-will and obstinacy. Should a subject persist obstinately in one fault, this would be the equivalent of three when he would utterly disregard the warnings given (Can. 657).

Before such warnings may be given, the offence must be notorious, or verified either by the culprit's own admission, or by other sufficient proofs resulting from a previous investigation (Can. 658-1).

The admonitions must be given by the Superior General, by the Provincial, or by a Father delegated by them. If there would be a question not of many faults but of one fault persisted in obstinately, there must at least be three full days intervening between the admonitions (Can. 659, 660).

Each warning is given in writing, signed and dated; it should be accompanied by a threat of dismissal, by opportune exhortations and corrections, as well as penances and other medicinal punishments calculated to effect the amendment of the culprit. Moreover, the Superior General is bound to remove every occasion of relapse from him, change him to another house if necessary (Can. 661).

The guilty one is considered incorrigible if after the twofold warning he falls again, or perseveres in the old fault. In which case, the Superior General, having waited for at least six days, brings the question of dismissal before his Council. But dismissal is not effective until confirmed by the Holy See (Can. 650-1, 2, 662); (11 g).

The discharged Religious has the right freely to make known his side of the question; and his answers to the charge must be faithfully reproduced in the report to the Holy See (Can. 650-3).

172.—In case of a grave external scandal, or serious impending harm to the Community, the Superior General, or the Provincial, with the consent of their Council, can dismiss a member immediately. If he cannot have recourse to a higher Superior, the local Superior even could take the step, with the consent of his Council and of the local Ordinary, but is obliged to submit the matter at once to the judgment of the Holy See, through his Ordinary, or the higher Superior (Can. 653).

173.—The Professed member with perpetual vows is not released from them by the fact of his dismissal from the Congregation (Can. 669-1).

If he be a Cleric in Minor Orders, he reverts back to the state of a layman (Can. 669-2).

If he be in Major Orders, dismissed for the faults mentioned in No. 168, or for one to which the Law attaches the pain of infamy, deposition, or degradation, he is forbidden to wear the ecclesiastical costume forever (Can. 670).

If he be dismissed for a less serious offence his status is as follows (Can. 671):

a. He remains suspended until he is absolved by the Holy See;

b. The Sacred Congregation of Religious, if it sees fit, orders him to live in a definite diocese and wear the ecclesiastical dress;

c. The Ordinary of that diocese assigns him to a house of penance, or puts him under the charge and supervision of a pious and prudent priest;

d. The Congregation, from which he is expelled, furnishes him, through the Bishop, means of sustenance, unless he is able to provide for himself;

e. If he will not submit to the regulations of the Sacred Congregation of Religious, or to those of the Ordinary, he shall be, by the very fact, deprived of the right to wear the ecclesiastical dress;

f. If his conduct at the end of a year, or even before that, is unworthy of the ecclesiastical character according to the judgment of the Ordinary, he shall be expelled from the house of penance and deprived of the right to wear the ecclesiastical habit. The Ordinary shall then send a report of the case to the Holy See, and to the Superiors of the Congregation from which the member has been dismissed;

g. If his conduct is such as to warrant the opinion that he has really reformed, the Ordinary shall appeal to the Holy See for absolution from the suspension, and if he obtains it, shall, taking the necessary precautions, and with the necessary reservation, permit him

to celebrate Mass in his diocese. If he sees fit, he will even allot him some ministry to assure him of an honest living. In which case, his Congregation may withdraw the charitable allowance mentioned above.

If there be question of a Deacon or Subdeacon, the case must be referred to the Holy See.

174.—A Religious who has left, or who has been sent away, and is not yet dispensed from his vows, must return to his Congregation, which must take him back, if he has given for a period of three years proofs of a complete amendment. If his return should be the occasion of great embarrassment, the question should be referred to the Holy See (Can. 672-1).

When such a subject has been dispensed from his vows, if he finds a bishop willing to accept him, he shall remain under his jurisdiction and special vigilance; if not, his case must be referred to the Holy See (Can. 672-2).

175.—By the fact of departure or dismissal, canonically pronounced, the religious forfeits all right to participation in the spiritual and temporal advantages of the Institute.

Before he leaves the Community he puts off the habit of the Congregation, and gives his Superior his copy of the Rules and Constitutions, together with whatever was confided to him for the fulfillment of his charges.

Apart from the aid provided for him by Canon Law (Can. 641, 1°; 671, 5), it is understood that he cannot claim, by any title whatever, either support or indemnity or pension. However, if the subject had

donated his property to the Institute, he would receive a life interest from capital still remaining (Can. 643-1).

176.—When the Congregation has thus to part with one of its members, it shall be regarded as a duty to treat him with discretion, benevolence and charity; to give him advice useful for his soul; to help him obtain a suitable position; and to safeguard his reputation as much as possible.

CONSTITUTION 21

LAY BROTHERS

(Reg. I, c. 7)

177.—The mission of the Brothers is to help the Fathers in their apostolic labors, being occupied under their guidance, in manual services, primary, or trade schools, or even in some works of zeal (18).

It is in view of such works that they have been received into the Congregation, and to it their religious formation has to be directed.

178.—For their admission to the Novitiate, Oblation, first and second vows, the same rules are followed as for the Fathers, except for the points determined in this Constitution.

179.—The complete time of formation of the Brothers comprises three periods: one for the Postulate, one for the canonical Novitiate wearing the religious habit, and one for professional training.

180.—The Postulate of Brother Aspirants has as special aim the study of their vocation. They are not to be admitted before the completion of their sixteenth year. Meantime their knowledge of Christian Doctrine is perfected; they are initiated into the duties and observances of their religious life; and a study shall be made of their aptitudes in the various employments.

The normal length of their apprenticeship is twelve months; but, with the permission of the Provincial Superior, it may be continued for six months more. But, then, if the Postulant is not received into the Novitiate, he shall be dismissed (Can. 539).

The Postulate is spent in a Novitiate for the Brothers; it may, however, exceptionally and with the permission of the Provincial Superior, be made in another house, where the Rule is well observed, and under the direction of an experienced Father (Can. 540-1).

181.—At the conclusion of this first period of probation, the Postulants deemed worthy are admitted to the Oblation as Novice Brothers. Before beginning their Novitiate they make a retreat of eight days, and if the Confessor judges it expedient, a general confession of their entire life (Can. 541).

With the habit, each one receives a name in Religion, by which he is thenceforth known in the Congregation (22, 24).

182.—The Novitiate of the Brothers is devoted above all to their spiritual and religious formation; but they are also to be made familiar, in dependence on their Master of Novices, with the studies, attainments and employments that may render them useful helpers.

However, they are to be employed only as assistants in the house, and that in such a way as not to interfere either with the exact observance of the Novitiate or their religious and spiritual formation.

183.—At the end of the year of Novitiate—unless a prolongation be judged necessary—the Novice Brothers make their Religious Profession in the same manner as the Novice Clerics; and then they participate henceforth in the spiritual and temporal advantages of the members of the Congregation (150).

184.—Once Professed, the Brothers cannot pass to the rank of Fathers. Moreover, a Novitiate made in view of one category, cannot be counted for another (Can. 558).

185.—During the three year period of first vows, the Brothers must continue their religious and technical training; and, therefore, they shall be placed in houses where they may be attended to and carefully directed to this twofold end.

186.—When the first period of three years is over, if they wish to remain members of the Congregation, they ask to renew their three-year engagements until they are thirty years of age—the age at which they may be admitted to perpetual vows. If they have attained the age of thirty at the expiration of their first vows they can either renew them for a second period of three years, or be admitted to perpetual vows. After this, they make their Apostolic Consecration.

187.—For admission of Aspirant Brothers to the Oblation and Profession, the votes of the Fathers and

Professed Brothers of the Community are taken (146); for the renewal of vows and Consecration, those of the Brothers with perpetual vows (157).

188.—In those houses where there are only a few Brothers, they join the Fathers in the Community exercises; otherwise, they perform these exercises apart, under the presidency either of a Father, or of the Auxiliary Brother, or the senior Professed (246).

189.—The Auxiliary Brother takes, in that capacity, the first rank. The others follow, both in the chapel and refectory, in the order established for the Clerics (50), namely: (a) priority of Profession; (b) priority of the reception of the habit; (c) priority of entrance to the Postulate; (d) priority of age.

190.—For the authorized departure, dismissal and expulsion of Brothers, the rules laid down in the preceding Constitution are followed.

Brothers can be released from temporal vows by the Superior General; the dispensation from perpetual vows is reserved to the Holy See (Can. 648); (11 f. 163).

CONSTITUTION 22

TEMPORAL GOODS

(Reg. I, c. 8)

191.—According to our Rules, the Congregation, Provinces, and Houses, as such, can possess property, both movable and immovable, for the maintenance of the members of the Institute, for the support of its works, and for its development (Can. 531).

All these are in the nature of ecclesiastical possessions; and they can, therefore, be used only for the service of the Church, in view of the glory of God, and the salvation of souls. To divert them from this end the permission of the Holy See is always required (Can. 1531), as also to alienate ordinary possessions, contract debts or similar obligations exceeding the sum of 30,000 francs (Can. 534); (11 j). For a lower amount the permission of the rightful Superiors is alone necessary (Can. 534), (73 q; 58 j; 121 c; 108 v; 122 e; 113 n).

192.—In establishments that do not belong to the Congregation as its own, but which are entrusted to it to be directed by its members, a careful distinction must be made between what belongs to the establishment, parish, diocese, or mission, and what belongs to the Institute, Province, or Community, particularly in regard to cash values and movable objects.

The inventories and accounts shall be kept in separate registers.

193.—The administration of the property of the Institute as such is entrusted to the General Procurator, in dependence on the Superior General and his Council (Can. 516-2).

194.—Deeds and titles to the immovable and movable property of every kind that forms the general reserve of the Institute shall be kept in a special safe; also the sums in cash or value, if they be any, representing the capital of life-annuities and of foundations, as also deposits accepted (487). There, too, shall be kept such other important documents as may seem necessary to preserve from all risk.

This safe shall be placed in security and shall have three different keys, one to be kept by the Superior General, another by the first Assistant, and the third by the General Procurator. It may be opened only in the presence of these three depositories, or, should one of them be hindered, in presence of his delegate.

That the money which the Procurator receives may not be unproductive, he banks the amount he may need at short notice; he places the remainder in secure investments, the choice and change of which are subject to the approbation of the Superior General and of his Council.

The previous permission of the Ordinary is required for investing money given as a donation or legacy to one of our houses, for a place of worship or a work of charity. The same holds true for foundations donated for a parish or a mission (Can. 533-3, 4).

195.—At the end of the year the Procurator General submits his accounts and budgets to the Superior General, who examines them carefully with his Assistants or two delegates from the Council. Having communicated the result to the Council, he approves and signs them, as do also his Assistants (73 o; 487).

196.—In administering the property of Provinces and Communities, a similar course is followed, always in signs them, as do also his Assistants (73 o; 487).

197.—The Superior of a Province or District shall not be its Procurator (Can. 516-2); the same rule applies to the local Superior in his Community (Can. 516-3).

In the Missions and simple Residences, the Superior and the Director may hold both offices.

198.—The Provincial Procurator administers the property of the Province in dependence on the Provincial and his Council; he executes what they decide, and keeps them informed concerning his administration (492). In virtue of his office he is a member of the Provincial Council (Can. 516-2).

Any extraordinary expense to be incurred by the Province, in the course of the year, and any liability exceeding the powers of the Provincial, must be submitted to the Superior General or his Council (50 j; 73 q).

199.—In each community the administration of the temporal goods is entrusted to a Bursar, who depends on the local Superior and his Council (Can. 516-2); he executes their decisions and keeps them informed with what concerns his function; he is a member of the Community Council (497).

200.—Each Province and each Community in a Province should, as far as possible, be self-supporting (495).

If, however, a House were temporarily in want, the Province would help, and in default of the Province, the Mother House, but on condition that it would be paid back as soon as circumstances allowed.

201.—All should be on their guard against contracting debts, or accepting obligations which they cannot meet, as also against engaging in works or enterprises, good and useful in themselves, which they are not in a position to support or complete.

202.—All the resources of the Congregation and its houses, except the Missions, are intended for the formation of a greater number of Aspirants, or for the maintenance of the old, both in health and sickness. The surplus, except for a reasonable reserve fund and what is necessary to keep for ordinary and extraordinary expenses, shall be devoted to this twofold purpose.

Consequently, whatever surplus the Houses may have shall be used for the works of formation in the Province; and its surplus fund shall be sent to the General Procurator, to be used according to the stipulations of the foregoing paragraph (155).

In the Missions the resources furnished by the charity of the faithful or by the industry of the missionaries shall be employed for the development of those works, according to the rules laid down by the Church.

The funds collected by the missionaries for their Mission must be given over to their ecclesiastical Superior, who shall dispose of them according to the intentions of the donors.

At all events, for every Father and Brother in good health and not employed in the houses of formation an annual tax shall be levied; the amount of it shall be determined by the General Council. Its object is to help the Congregation and the Provinces to defray the general expenses of the Institute, the education of Aspirants, and the support of confreres who can no longer work. This personal tax represents a part of the Mass stipends and prerequisites which should go to the Congregation (497 d).

203.—Foundations for burses and for Masses shall be administered according to the laws of the Church, particularly in what concerns the inalienability of the capital.

Moreover, every proposal of a foundation and life-annuity must be made the subject of a special report, to be submitted to the General Council, to which the authorization for such is reserved (73 q).

As a matter of principle, foundations fraught with perpetual burdens shall not be accepted.

204.—Wrangles and law-suits must be avoided to the utmost; it is better, when necessary, to make all possible concessions in the interests of peace.

However, if the Congregation were threatened with notable damage in its rights and interests, it could and should vindicate them by legitimate means.

PART II

RULES COMMON TO ALL THE PROFESSED

CONSTITUTION 23

THE VOW OF POVERTY

(Reg. II, c. 1)

205.—By the vow of Poverty the members of the Congregation bind themselves not to dispose of temporal goods without the permission of their lawful Superiors.

This obligation extends, for each member, to family goods, the goods of the Institute, and all others.

206.—The Professed members of the Congregation retain the ownership of their goods and can receive more (Can. 580-1); but they cannot retain the administration, the product, or the use of their patrimony. Before Profession, they shall give the management of it during their lifetime to some person of their choice, or, if they prefer, to the Congregation, doing so by public act, or under private seal, and determining the use to be made of the revenues.

After Profession, a like disposition must be made of goods which a member might come to own. These dispositions, once made, cannot be revoked or changed without the permission of the Superior General. They lapse, in case of withdrawal or expulsion, when the vow of Poverty ceases.

A Professed member may not, as a mere favor, transfer his property by a voluntary deed of conveyance.

Before taking his first vows, the Novice must, moreover, make a will disposing of all the property he actually possesses, or may subsequently possess. This will may not be changed whilst the vows last, without the authorization of the Holy See. If the case is urgent, however, or if it is a question of small legacies, the permission of the Superior General, of the Provincial, or even the local Superior suffices (Can. 569-2, 3; 583-2).

207.—The Professed members may possess nothing as their own except their patrimony, inheritance, legacies or donations.

Whatever shall be given them, for themselves, their work, money, valuables, books or furniture, may not be accepted without actual or presumed permission. These things by the very fact become the property of the Community, or work, for which they were given.

This point is essential for the maintenance of religious Poverty, even the Superior cannot give a professed member the permission to possess property, as his own. In this matter every permission given would be null and void.

208.—So as to exclude all doubt, it is understood that gifts made to a professed member are to be regarded as made to the Congregation, or to the works confided to it, unless the contrary is explicitly stated, or is evident from the circumstances.

Similarly, to the common fund goes everything that the Professed may acquire for their services or their industry, on the Missions or elsewhere; Mass stipends, remunerations, emoluments, annuities, economic and other gains; they cannot, therefore, without contravening the vow of Poverty, keep anything whatsoever for themselves, nor can they dispose of anything, or refuse to take what is due to them, without a special permission (Can. 580-2).

The priests ask for intentions from the Father who has charge of the distribution of Masses in the houses where they are staying. Each is allowed a free intention once a month, and two of the three Masses on Christmas; but he cannot dispose of these stipends without the permission of the Superior.

Resident Bishops, Vicars and Prefects Apostolic regain the administration and use of their property as well as what they acquire thereafter (Can. 628); (415).

209.—Regarding the property of the Congregation, of Provinces and of Communities, the simple Professed cannot exercise any act of proprietorship, management, or administration, without regular authorization (Can. 532-2).

These operations are conducted solely by the competent functionaries, and with the authority of the Superiors; and these Superiors and functionaries will keep strictly to the powers and faculties determined for each of them by the Constitutions, or explicitly accorded by higher Superiors.

210.—The same rule applies to those who would possess in their own name, before the civil law, goods

of the Institute or of its works. They could not, without failing in their vow, take the liberty to dispose of them, or carry out legal prescriptions concerning them, except in understanding with their Superiors.

They are bound, equally by a strict obligation of conscience, to take on time, with the proper authorities, and in legal form, the measures necessary to assure the correct transmission of these goods, whether movable or immovable; so that at their own death the property cannot be claimed by unlawful heirs (394, 409).

211.—The vow of Poverty similarly forbids the Professed to administer or manage the property of others.

Hence, they could not, without regular permission, go bail or be proxy for members of their family or other persons; either buy or sell or borrow in their stead; take on deposit money, furniture or valuables; solicit or receive, even in favor of a work, any gift or assistance imposing a personal obligation; undertake or maintain law-suits, etc. (Can. 137).

Fathers in charge of parishes or other works which depend on outside administrations, cannot without contravening their vow, spend or borrow beyond the ordinary provisions. Even before they apply to those administrations for the required permission, they will acquaint their Provincial Superior of it.

Gifts received for a particular intention, work, parish, or mission, are to be recorded carefully, transmitted to the Superior or Bursar, and assigned to their rightful destination.

212.—Whenever the permission of the Superior is necessary, on account of the vow of Poverty, it should

be requested and obtained explicitly and formally, and in important matters it should be in writing (378, 380). If in an urgent case, permission were presumed, it should be accounted for without delay.

As a rule, dispensations from the vow of Poverty are reserved to the Superior General; in case of necessity, however, the Provincial can grant the permission desired; if this is not possible, the local Superior can accord it; he, too, can give permission for matters of little importance.

Besides, one can always presume the Superior's consent to lend things that are needed to confreres, to give and receive objects of piety, to receive alms and other manual gifts for the Congregation, the Community or its works, on condition that they be sent at once to the Superior or Bursar.

CONSTITUTION 24

THE VIRTUE OF POVERTY

Reg. II, c. 1)

213.—Not satisfied with the faithful observance of the obligation of their vow of Poverty, the members of the Congregation shall strive after a generous practice of the virtue which is one of the most important of the Religious life.

Care will be taken, therefore, to keep the mind and heart detached from earthly goods. In the unforeseen wants of the missionary life, of new foundations and

other circumstances, the acceptance of real poverty, habitual or transitory, will always be prompt. Those who happen to be in Communities more abundantly provided will be on their guard against losing the true spirit of religious Poverty.

214.—The exterior practice of the virtue of Poverty consists mainly in the observance of community life according to the spirit and traditions of the Institute. In this matter our established rule is a fair and proper medium between abundance and want. Therefore, the superfluous must be excluded, and still more, whatever savors of luxury and delicacies (Can. 594-1).

The Community should supply, through those in charge, whatever is necessary for each, in sickness or in health, without exception or preference.

215.—These principles apply primarily to all that is for common use: houses, dwellings, yards, gardens, books, libraries, etc. More latitude is allowed for churches, chapels, oratories and objects used in divine worship; as also for parlors, reception rooms and guest rooms, provided that excess and luxury are always equally avoided (Can. 594-3).

216.—Things required for personal use, such as room, furniture, linen, clothes, books and other articles, the plain necessary, according to country and climate, will be considered enough.

It shall be looked upon as a duty, especially in the Missions, to utilize native resources, and to have recourse to imported goods only in real need.

217.—Simplicity and uniformity of dress, in quantity, quality, form and color, will be maintained. Clothes shall be of an ordinary, suitable, strong, hygienic material, and according to the climate.

The personal trousseau, furnished to each member on his first appointment, shall be kept up by the Community in which he is located. Should he be moved, he takes this trousseau, but not the books, articles for divine worship, or any others given for his use or his functions.

In each Community the linen shall be placed in a general linen-room, to be distributed as required; wearing linen, however, is kept separate and specially marked.

218.—Food shall be plain, and ordinary in amount, preparation and quality, but also sufficient and suitable.

The menu shall be the same for all, Superiors and subjects, account, however, being taken for what health may reasonably demand; it shall be regulated for each country by the Provincial Council, and approved by the Superior General (59 1).

No one shall take anything between meals without permission, particularly outside of the refectory. All the more so, is it forbidden to keep anything in the nature of food or drink in one's room.

219.—These rules of religious Poverty shall be also observed outside the Community. Tickets for traveling shall be moderate priced, but suitable for Religious; and at hotels a service shall not be sought beyond that of our Communities.

220.—Each one will take good care of what is given him for his personal use, his functions, as well as what is for general use.

No one shall keep anything that is useless or superfluous; and when objects that are destined for Community use, such as books, instruments, etc., are no longer needed, they should be put back in place.

221.—Neither is it allowed to keep money in coin or paper. When this is needed for traveling, etc., it shall be asked from the Bursar, to whom an account shall be afterwards rendered of expenses incurred, together with the sum remaining over (Can. 594-2); (497 e).

Those whose ministry or function demands frequent minor expenses, may carry a moderate amount with them; but, with the knowledge of the Superior and Bursar.

CONSTITUTION 25

THE VOW OF CHASTITY

(Reg. II, c. 2)

222.—By the vow of Chastity the members of the Congregation renounce, for the love of God, the state of matrimony, and promise, in view of His service, to live in religious celibacy.

They promise, too, to keep their souls free from all stain opposed to the holy virtue of Purity; and thus, the obligation of the vow extends to everything directly forbidden by the virtue.

223.—Our vocation as missionaries, devoted to the sanctification of souls, makes it a particular duty to avoid scandal in this matter.

To be more effectively preserved from the danger, we must never lose sight, not only of the gravity of the offence against God, but also of the personal shame resulting from such faults, of the remorse that is enough to spoil a whole life, of the harm done to souls, of the prejudice raised against the Congregation and the religious state, and especially against the holy Religion of which we are the representatives.

CONSTITUTION 26

THE VIRTUE OF CHASTITY

(Reg. II, c. 2)

224.—The members of the Congregation, being consecrated in a special way to the Holy Ghost and the Immaculate Heart of Mary, will strive zealously to keep and develop the virtue of Purity in their lives.

225.—The first means to that end is distrust of self. Far from placing confidence in their age, experience, or their virtue, they will always remain in humble dread of their weakness, recalling that stronger and wiser men than they have fallen sadly.

They will at the same time have recourse to prayer, asking God, through the intercession of the Immaculate

Heart of Mary, for the gift of perfect continence to the very end of their life.

226.—Each one will keep an assiduous watch over his mind, imagination, heart and senses. Even when alone, he will observe—as becomes a Priest and a Religious—all the rules of propriety, which are the exterior safeguards of Chastity.

227.—The better to avoid every failing, he will generously practice Christian and Religious mortification with regard to the enjoyment and pleasures of the senses. With all the more reason, he will avoid all turning towards an easy and sensual manner of living, and vigorous habits of temperance and sobriety shall ever be carefully maintained.

228.—An equally indispensable means is to flee dangerous occasions, as far as the demands of the ministry will allow. Each one shall take special care never to commit, by language or conduct, any imprudence that might jeopardize his reputation and his virtue.

Especially should the missionaries, in the visits and journeys imposed by their ministry, in the care they may have to take of the sick, and in all other relations display an attentive and ceaseless reserve; their virtue must ever be above suspicion (361). In addition, they shall always be accompanied in their travels and absence from Community by one or many assistants and catechists, who will be the witnesses of their conduct (342).

Particular care shall be taken with regard to women. Only necessary or really useful relations with them shall be had; whilst at all times the reserve demanded of a priest and religious shall be studiously maintained.

whether in conversation, bearing, conduct or correspondence, without the slightest sign of familiarity or unbecoming freedom.

229.—Similar precautions shall be observed in the relations of Direction and Confession, especially with Sisters and other pious persons.

Excepting a case of real necessity, it is forbidden to hear women's confessions elsewhere than in church and in the confessional, through a separating screen. Direction also must be given in the confessional. Where confessions are heard in the evening, sufficient light shall be provided.

Fathers who have to exercise any ministry in communities of Sisters, in institutions or boarding schools for girls, shall hold with these categories, whether superiors or inferiors, directresses or pupils, only the relations required by their functions. Should conversation be necessary, it shall never be held in private rooms, but in the parlor. Letters of spiritual direction will be avoided as far as possible; when such letters have to be written they shall be short and correct.

230.—In relations with children, also, a natural or too tender affection must be carefully restrained. In the houses of education, schools and similar works, the pupils shall not be admitted to one's room, even for confession and direction, unless regularly authorized.

231.—Finally, to those divers means, and to assure their efficacy, there shall be added, as a matter of duty when needed, a humble and sincere manifestation of one's soul, either in confession or on direction to those who are charged in the sight of God with the respons-

ibility of it. Their advice will then be received in the spirit of faith and docility.

CONSTITUTION 27

THE VOW OF OBEDIENCE

(Reg. II, c. 3)

232.—By the vow of Obedience, the members of the Congregation contract the obligation to obey the formal commands of their legitimate Superiors, in all that bears directly or indirectly on the observance of the Rules and Constitutions.

233.—The obligation of the vow of Obedience is restricted to commands explicitly made as such, by the terms: "In the name of holy Obedience," or, "In the name of our Lord Jesus Christ, I order you, etc."

Superiors shall give these orders only rarely, with prudence, and for serious reasons. To avoid all equivocation, they would do well to give such orders in writing, or in the presence of two witnesses. The local Superiors and Directors in Residences shall as a rule refrain from such formal commands.

234.—In the case of death, serious illness or prolonged absence of the Superior, his substitute has the same power to order in the name of the vow.

235.—The right to command in the name of the vow extends, for each Superior, to all the Professed

under his jurisdiction, even when outside their Province or Community, and for the members there only for a short time, if they are not accompanied by their own Superior. Reciprocally, the vow binds each of the Professed with regard to all his Superiors.

CONSTITUTION 28

THE VIRTUE OF OBEDIENCE

(Reg. II, c. 3)

236.—By the virtue of Obedience, Professed members are held to conform to the Rules and Constitutions, and to the orders and directions of Superiors or of functionaries placed over them.

Among us, it is received as a principle that the prescriptions of a Superior do not oblige, by themselves, under pain of sin. But there may easily be more or less serious fault in violating them, should that be done through contempt for authority, or from an evil disposition, or with scandal, etc. (375). In every case, faults of this kind, like transgressions of the Rules and Constitutions, are subject to a disciplinary penance in proportion to the faults committed.

237.—A Superior can neither command nor recommend anything foreign to the sense of the Rules and Constitutions, or beyond his powers. Moreover, subaltern Superiors have to conform to the known intentions of the higher Superiors.

In case of doubt about the legitimacy of a prescription, the presumption is in favor of authority, and subjects have but to submit to the orders received, whilst retaining the right to have, later on, recourse to higher Superiors.

238.—All will remember that, in the spirit of the Institute, they ought to strive after self-denial by perfect obedience. They will, therefore, accustom themselves to accede to the simple wishes of Superiors, so that these may never need to have recourse to formal orders.

The members of the Congregation will join submission of judgment to obedience of act and will. If they have useful observations to offer, or unnatural irregularities and inconveniences to which to call attention or some new circumstances to reveal, they can, they ought even, submit them respectfully to Superiors, on whose decision they will still be ready to act.

239.—Each one will accept, in religious submissiveness, the destination and functions assigned him, no matter where the country or what the work (370).

Nevertheless, in view of greater good, it is allowed and even advisable to make one's attractions and aptitudes known to Superiors, provided this be done with deference and in the sincere disposition to sacrifice one's own inclinations.

In fulfilling functions, members shall act always and everywhere, within the Community and without, according to the rules of Obedience. They will, therefore, guard against undertaking, accepting, or even positively promising any ministry or work outside their

ordinary charge, unless authorized by those empowered to do so.

240.—It is expressly forbidden to leave, of one's own accord, an occupation given, and all the more so, to leave a place of residence for the purpose of going elsewhere, or to higher Superiors. This can neither be permitted, nor done by a subaltern Superior, without at least the reasonably presumed permission of those higher Superiors.

In trips and sojourns outside the Community, where several confreres are together, if none of them is especially appointed, the senior is to be regarded as Superior, and performs the functions of that charge.

241.—In the case of forced dispersion, as in the time of war, revolution or religious persecution, each one shall act according to the instructions, advice and intentions of his Superiors. With them he shall maintain such relations of dependence as circumstances permit, and observe the Rules and Constitutions as best he can.

CONSTITUTION 29

DWELLING IN COMMON

(Reg. I, c. 2, 5)

242.—In conformity with the principle enunciated in our Rules, the members of the Congregation shall live in Community (8). No one, therefore, as a rule, shall be placed where he would be habitually deprived

of the company of a confrere, even though other Ecclesiastics or Religious might be with him (Can. 594-1).

243.—In each house of the Institute all arrangements shall tend to facilitate Community life and exercises, account being made of religious Poverty, the needs of the work, the exigencies of the country and of other local circumstances (214, 246).

244.—All the houses shall be so arranged as to have a religious cloister suitably set off, and, if it be possible, a certain space of ground for the Community recreations (Can. 597-2).

245.—Each Community or Residence should have a church or chapel, or at least an oratory, in keeping with the importance of the establishment (Can. 497-2).

If the church or chapel is to be used by the public, the outside door shall be so placed as to afford easy access, without need of passing through the interior of the Community. The sanctuary, choir and sacristy are to be comprised in the regular enclosure, and, if possible, separated materially from the part destined for the faithful.

246.—Each house shall have the places required for the exercises in common.

In the large Communities, composed of Fathers and Brothers, the necessary places for their Community exercises shall be separated (188).

In our houses of education and similar works, the enclosures shall embrace the places necessary for the work itself; a stricter enclosure, however, shall still separate the parts of the house meant especially for the Community (Can. 599); (351).

247.—Near the entrance, but outside the regular enclosure, shall be the parlors and reception rooms. They shall be so arranged as to be easily observed from the Community, whilst being, at the same time, easily accessible to the public (345).

In mission countries a special place, if necessary, shall be set apart for the reception of the natives.

CONSTITUTION 30

EXERCISES IN COMMON, STUDY, USE OF TIME

(Reg. II, c. 4)

248.—Community life includes, besides living together, assistance at certain exercises of the rule, under the presidency and direction of the Superior.

249.—The exercises in common are: morning and evening prayer, meditation, visit to the Blessed Sacrament, particular examen, dinner, supper, with the recreations that follow; monthly chapter of the Rule; annual retreat; and in addition, for the Brothers, assistance at Holy Mass, spiritual reading, rosary, monthly retreat.

250.—The order of exercises is so determined in each house as to combine the interests of Community life with the demands of the works. Changes that are to be made occasionally are announced in advance at one of the general exercises, or they are posted up in an appointed place.

No one should absent himself from a Community exercise without sufficient cause and the permission of the Superior, who, if he could not be asked on time, should be notified afterwards.

In the houses of education the members of the Congregation perform their exercises apart from the pupils; and for their duties with the students at those times they shall take their turn in the order determined by the Superior.

251.—Every general exercise that does not immediately follow another, must be announced by the sound of a bell, different, if necessary, for the different categories of the Community.

252.—Outside of the time given to the exercises in common, and to their functions, the Fathers are to devote all their free time to prayer and study, and the Brothers to the duties indicated by the Superior or Bur-sar. They shall not visit the rooms of confreres without necessity; and when there they should avoid long, useless conversations (Can. 129); (277).

253.—The kind of studies and the time to devote to them shall be arranged with the Superior, according to occupations, aptitudes and personal tastes. In any case, the Fathers shall not neglect the ecclesiastical sciences; each one, no matter what his occupation, devoting to them at least two or three hours a week.

In the Missions they shall also make it a matter of duty, in accordance with the prescriptions of the Sacred Congregation of the Propaganda, to study zealously the native languages.

254.—The young Fathers shall take a written examination every year for the five years after their Apostolic Consecration, in the theological sciences. The date and form of this examination shall be determined by the Provincial or Principal Superior. Those only are exempt who teach Theology, Canon Law or Scholastic Philosophy, or who, for some serious reason, shall be excused by the higher Superiors (Can. 590).

255.—There shall also be held monthly, in each Community theological conferences or consultations, bearing on the most practical cases of the sacred ministry. The questions shall be proposed in advance by the Superior or the Father in charge of this work. Each one will study them to the best of his ability. Then, at the meeting, appointed members shall make known the result of their researches (Can. 591).

In the simple Residences these conferences shall take place during the visits of the Provincial Superior (Can. 131-2, 3).

256.—Each house shall have a library of reliable and approved books, suited in nature and number to the members and their work.

Only the books belonging to one's work shall be habitually kept out. The others are to remain in the library for consultation; and should it be necessary to take some away, their titles shall be marked in a register kept for the purpose, and returned punctually when no longer needed (220).

Each Father, nevertheless, is allowed to have a manual of dogmatic and moral theology, a ritual and a New Testament.

It is strictly forbidden to bring books from one house to another without formal permission.

CONSTITUTION 31

WORSHIP OF GOD; DEVOTION TO HOLY PATRONS

(Reg. II, c. 4)

257.—By the vows of Religion which they have contracted, the members of the Congregation will regard themselves as specially consecrated to the service of God, and will strive constantly to grow in the spirit of faith and piety which their holy state demands.

258.—With deep sentiments of Religion, they will honor the Most Holy Trinity, to Whose glory they have dedicated their lives; the adorable Person of Our Lord Jesus Christ, Whose ministers and ambassadors they are; the Holy Ghost and the Immaculate Heart of Mary, to whom they are especially consecrated; finally, the Holy Patrons of the Congregations, as well as those of their particular Province and Community (2).

259.—Recalling that true devotion to the Holy Ghost consists in following the Divine impulses, they will so act that He may be as the soul of all their conduct.

As a model in this respect, they will take the holy Heart of Mary, which must be always the object of their filial confidence and of their ceaseless imitation.

They will cherish the pious practices established in the Church in honor of the Third Person of the Most Holy Trinity and of the Immaculate Heart of the Blessed Virgin; and they will endeavor to spread these two devotions among the faithful, by popularizing the prayers and devout associations approved to that end.

260.—In all the houses of the Congregation, the celebration of the feasts of Pentecost and of the Holy Heart of Mary shall be most solemn; and each one will, as a matter of duty, make the best possible preparation for them.

261.—To render the Divine Majesty and our holy Patrons the homage that is due them from the Institute, the ceremonies shall be celebrated for this very purpose, especially at the Mother House and in the houses of formation.

262.—The ceremonies and liturgical chant shall be for us objects of religious attention.

Plain Chant shall be used habitually in the Offices; religious music can, however, be occasionally admitted, notably at Benediction, but under the conditions laid down by the Holy See.

A special aim shall be to have the faithful take part in the singing of the Offices, as nothing is more liable to interest them in divine worship. Accordingly, the singing should always be simple and popular.

CONSTITUTION 32

EXERCISES OF PIETY

(Reg. II, c. 4)

263.—The members of the Congregation will faithfully and conscientiously perform their different exercises of piety, whether in Community or when traveling. They will be careful, too, to receive and administer the Sacraments with piety.

264.—In each house the day begins and ends with vocal prayers recited in common. The same holds for exercises of piety, conferences, councils, chapters, meals, etc.

265.—All will apply themselves to mental prayer, as to one of the most efficacious means of continuing in the spirit of fervor and zeal.

The Fathers may have one hour of meditation each day, that is, three-quarters of an hour in the morning, and a quarter of an hour in the evening, in the form of a visit to the Blessed Sacrament (Can. 125-2).

The Brothers' meditation is three-quarters of an hour, a half hour in the morning and a quarter of an hour in the evening.

266.—The priests shall offer the Holy Sacrifice every day, unless really hindered. They will examine themselves occasionally on the manner in which they celebrate Holy Mass, review the ceremonial and, if needs be, ask an experienced confrere to examine them on it (Can. 595-1, 2°).

Those who are not priests should assist at Mass daily. They will receive Holy Communion at least on Sundays, feast days, and as often besides as their confessors will allow it, even if it be every day.

267.—Holy Mass and Holy Communion are to be preceded by a suitable preparation, and followed by fifteen minutes' thanksgiving.

268.—The daily particular examen lasts a quarter of an hour, including the vocal prayers then recited.

269.—The general examen is combined with night prayer.

270.—Morning and evening prayers, meditation and examen take place in the chapel or in the Community oratory.

271.—The Fathers shall be punctual in saying the different parts of the Breviary at the times fixed by the Church. They shall aim at reciting it with fitting care, attention and devotion.

272.—All members of the Congregation recite the Rosary every day, the Fathers privately, the Brothers in common, if they are numerous enough.

273.—To nourish themselves with the word of God, the Fathers shall read from the Sacred Scriptures daily: this reading is preferably taken from the New Testament, the Sapiential Books, and another adapted to the needs of their soul. Each of these readings is of a quarter of an hour.

274.—The Brothers have also Spiritual Reading twice daily; a quarter of an hour each; one is in common,

the other in private, preferably taken from books on Christian Doctrine, the Religious Life, or the Lives of the Saints. The reading in common is replaced at least once a week by a conference or religious instruction (Can. 509-2, 2°).

275.—The members will strive to keep recollected during the day; they are recommended to raise their minds to God frequently. To that end there shall be placed at vantage points through the house, the yards and gardens, pictures or statues of our Lord, the Virgin Mary and of the Saints.

CONSTITUTION 33

SILENCE

(Reg. II, c. 4)

276.—The rule of silence shall be faithfully kept in every house, as one of the most important points of regular discipline (252).

277.—Outside the times and places of recreation, there shall be no talking without necessity or real utility; and then it must be brief and in a low tone, especially in the house, the corridors and on the stairways (252).

The same observance will be attended to with persons who happen to be in our Communities (Can. 605); (347).

278.—Silence shall be observed still more strictly during the exercises in common.

At meals, except on feasts marked in the general or local regulation, permission to talk shall be granted only for reasons of which the Superior shall be the judge.

To nourish the mind as well as the body, instructive and interesting reading is had at the principal meals. It is chosen by the Superior or his Assistants. Before the repast begins, some few verses of Holy Writ are read, even though no other reading would follow; then, at the end of dinner, the martyrology for the next day is read; at the end of supper, one or two verses of the “Imitation of Christ.”

At Mission stations and in works where it is difficult to find readers, the Holy Scripture at the beginning and the “Imitation of Christ” at the end, shall still be read.

279.—Silence shall be kept especially in the chapels and oratories; speaking there shall be only for necessary things, and then it must be brief and in a low voice. The same applies to the sacristies and the vestibules of the chapels.

280.—From night prayer until after the morning meditation, silence must be most rigorously observed. In this interval, which constitutes the time of *great silence*, there is no permission to speak anywhere, unless for affairs which cannot be held over.

CONSTITUTION 34

CONFESSION AND DIRECTION

(Reg. II, c. 4)

281.—In conformity with the prescriptions of the Holy See regarding Religious, the members of the Congregation should go to Confession at least every week. Each may go to that one of the Fathers, having jurisdiction, whom he believes before God best able to benefit his soul the most (Can. 518-1, 595-1, 3°).

The Superiors can hear the Confessions of those who come to them uninvited and of their own free will, but unless there is a serious reason, this cannot happen regularly (Can. 518-2).

282.—The members of each Community shall go on Direction to the Superior every month. This is of special importance for the junior Professed and for the Brothers. Superiors will try to make it easy and fruitful for their subjects.

283.—Direction has for its object the spiritual welfare of each member, that of the works of the Community and of the Congregation itself. In it there is rendered an account of the observance of the Rule, the accomplishment of functions, the employment of time, according to the particular arrangement previously made with the Superior (251), and of relations within and without the house.

On this occasion it is also fitting to make known how far one is faithful to his exercises of piety and to the duties of his state.

The Superiors may not ask anyone to make known the state of his conscience to them; but it is not forbidden to subjects to do so freely and spontaneously. It is even to their interest to reveal their soul to their Superiors with a filial confidence, and to make known to them their doubts and anxieties of conscience (Can. 530); (458).

284.—To render Direction truly profitable each member will bring to it a great spirit of faith, confidence and simplicity, seeing in the Superiors the guides given them by Divine Providence.

Moreover, both the directors and those directed shall observe great discretion on all matters of confidence.

285.—Besides the report they must make to the Provincial on the occasion of his official visit (102 d), local Superiors and the members of their houses can go on direction to him then and during the annual retreat (402).

286.—The general functionaries of the Mother House can go on direction to the Superior General.

Members of the Congregation passing through the Mother House shall be received by the Superior General. Besides, Fathers and Brothers, wheresoever placed, have all freedom to write to him; they are invited to do so as often as they find it necessary or useful.

CONSTITUTION 35

SPIRITUAL RETREATS

(Reg. II, c. 4)

287.—To be renewed in their first fervor, all the members of the Congregation shall make an eight-day retreat every year. The opening day also counts (Can. 595-1, 1°).

288.—Members of neighboring Communities and nearby Houses shall unite in these annual exercises, under the presidency of the Provincial, or Principal Superior or his representative. Those who cannot take part shall make up for it in private, and, if possible, in some house other than the one in which they are employed, but not in a strange house. The retreat for the Fathers of the Mother House is presided over by the Superior General, or his substitute. It is made by all those staying at the Mother House or near it, particularly by the Fathers returned temporarily from the Missions.

Brothers returning from the Missions also take part in the retreats for the Brothers of the Mother House.

289.—These annual retreats call, each day, for two additional half-hours of meditation on the part of the Fathers, one in the morning, the other in the evening; and two additional quarter-hours for the Brothers, besides two conferences, or readings that are explained.

Free time is spent by each, according to individual attraction, in prayer or other exercises of piety.

290.—There shall be spiritual reading at meals, and silence should be observed most carefully outside

of the noon and evening recreations. Visits, active and passive, are forbidden, as is every occupation foreign to the retreat. Letters are not distributed till after the closing: it is the duty of the Superior to see whether any immediate answer is needed.

291.—Besides this annual retreat, the Fathers shall make a one-day retreat at Pentecost, during the week before or after the feast; a retreat of one day for the feast of the Immaculate Heart, and one other day every three months. Each does so in private, at the most opportune time, in understanding with his Superior.

The Brothers, too, make a retreat in common once a month on a fixed Sunday. Those who cannot make it on that day shall supply it in private on a day set by the Superior.

Finally, all the Fathers ought to devote six months to a spiritual recollection in a house destined for that purpose. This period counts from the tenth to the twelfth year after the Apostolic Consecration.

CONSTITUTION 36

CARE OF HEALTH; THE SICK; THE DEAD

(Reg. II, c. 5-6)

292.—Members of the Congregation must not neglect the care of their health, which they have consecrated to the service of God and souls. Without stooping to the preoccupations and attentions unworthy of a Religious and a Missionary, they shall avoid, espe-

cially in mission countries, imprudences that might easily prove fatal.

Here, the Superiors shall keep vigilant watch over their confreres, particularly over the younger and more exposed; and these will be faithful in following the advice of their seniors.

293.—In each house, the hours of rising and retiring shall be so combined as to allow from seven to eight hours of repose.

Food should be wholesome and substantial. The two principal meals are followed by a recreation of thirty minutes to one hour, during which the games played by clerics of the country may be participated in.

294.—Those engaged in teaching or other sedentary occupation may for their health's sake, go out once or twice a week and take a total of six to eight hours' excursion. Moreover, they shall be granted a suitable time of repose each year, to be passed, if convenient, in another house of the Institute (338).

295.—Should a stay in Europe, or in a better climate, be judged necessary for confreres employed in the Missions, they shall be sent there without delay. They will then, whilst caring for their health, profit by the time of repose to renew their spiritual fervor, and to devote themselves to intellectual pursuits in keeping with their work (291).

A sojourn outside our Communities, for reasons of health, is not permitted without real necessity, duly declared by medical authority. The permission can be given by the Provincial Superior for only three months,

and by the Superior General for six months (59 d), (108 f), (340).

296.—As soon as one feels sick, he should tell his Superior in all simplicity, or notify the Prefect of Health, so that an immediate remedy may be applied. This point is to be observed particularly in tropical countries, where neglect or delay might have serious consequences. Besides, if it is a fact of experience that the locality in which one is placed is particularly injurious to his health, he shall not hesitate to leave it; for the first condition for the exercise of the Apostolate is to be alive.

297.—Each house shall have a doctor. Outside of his regular visits, the permission of the Superior or the Prefect of Health is required for calling him or going to consult him. To go to another doctor, in addition to particular reasons, would require a special permission.

298.—The larger Communities shall have an infirmary, or at least some rooms set apart for the sick, and a pharmacy supplied with the ordinary medicines.

In the Mission Stations where no doctor can be had, care should be taken to have on hand the necessary remedies, and to be acquainted with the method of treating the ordinary maladies of the country.

If, in case of necessity, a confrere has to be taken to a hospital, it shall be seen to that he be fittingly located and treated, that he be visited as often as possible, especially by the Father Prefect of Health.

The needed precautions shall be taken to prevent the spread of contagious diseases, if they occur.

299.—The sick will follow exactly and with submissiveness the prescriptions and recommendations given for their cure; they will try, too, by the help of prayer and the frequent reception of the Sacraments, to bear their sufferings courageously, and to sanctify them in view of the salvation of souls.

Superiors shall see that each of the sick gets the confessor he desires, and that Holy Communion be brought him regularly.

300.—In case of danger, the sick shall be told of it with discretion and without delay. They shall be asked to regulate whatever of their temporal affairs is not yet settled, as well as those of the Community and of the works of which they had the charge or the responsibility.

301.—Care shall be taken to prepare them for the Holy Viaticum and Extreme Unction. The last Sacraments shall be administered in the presence of the assembled Community, by the Superior, or in understanding with him, by another Father. They will first renew their vows (Can. 594-1).

Finally, care shall be taken to give them in time the Apostolic Blessing *in articulo mortis* and to have them gain the other indulgences for a happy death.

302.—At the last moments of a dying confrere, care and vigilance shall be redoubled. His confessor or another Father shall stay at his side, to keep up his sentiments of confidence and resignation; all who can do so, shall be with him in his agony, to recite the last prayers and recommend his soul to God.

303.—The obsequies of deceased members shall be conducted with a simplicity becoming religious missionaries. The whole Community shall be present. The graves of our dead shall be objects of pious care; but the special duty shall be to pray for their souls (Can. 1221).

304.—As soon as a confrere dies, the Provincial Superior sends word to the Superior General and to the Communities of the Province. Then the news is hurried from the Mother House to the other houses of the Institute. The Provincial must notify the family at once, and send the death certificate together with some objects of piety.

The Superior or the Director shall collect discreetly, or have collected, his papers, sending to the Mother House those it may be worth while keeping, also his personal booklet, and his copy of the Rules and Constitutions.

The Provincial Superior shall take care to dispatch to the Mother House such information on the life, works and last moments of the deceased as may interest and edify the members of the Congregation, his family and his friends (435 d).

305.—Suffrages to be offered for each deceased member or Novice are regulated as follows (Can. 567-1):

a. In the house where a member died, nine Masses, including the funeral Mass, shall be celebrated immediately.

Furthermore, for nine days, the *De Profundis* with the proper prayers, is recited at one of the common exercises, and the members individually offer their good

works for the deceased, together with the indulgences they may gain;

b. In the Province. District of principal Community, of which the deceased was a member, the Superior shall have thirty Masses said as soon as possible;

c. In the other houses of the Institute, on the first news of the death, the *De Profundis* novena shall be recited. The Priests, both Professed and Novices, shall celebrate Holy Mass once a month for the deceased members, especially for those who died during the preceding month.

The Professed, who are not priests, Scholastics, Brothers and Novices, offer their Holy Communion once a month for the same intention.

These different suffrages are to be offered not only for the Professed, but also for the Novices (Can. 567-1); (135).

306.—The obsequies for the Superior General are conducted with more marked solemnity. The Superiors of neighboring Communities assist, with all the members of the Congregation who can conveniently come. At the news of his death there shall be a solemn service in each house; and at the Mother House, a second service on the seventh day, and another on the anniversary.

For the Vicar General, the Assistants and the General Councilors, there shall also be celebrated a service at the Mother House on the seventh day after the funeral.

The same holds for the Provincial or Principal Superior, at the headquarters of the Province, and for the local Superior in the Community he directed.

307.—Besides the prayers mentioned, a special share in the ordinary suffrages for the dead is applied, during a year, to each confrere.

The day after All Souls, or if hindered, on a following day, the Fathers offer the Holy Sacrifice, the Scholastics, Brothers and Novices, Holy Communion, for all the deceased members of the Congregation, Professed or Aspirants, and particularly for those who died during the year.

For the same intention, there is celebrated a funeral service in each Province or District at the end of the principal annual retreat of the Fathers, at which all the members present are to assist.

Finally, the names of the Professed members and Novices, whose anniversary occurs on the morrow, shall be read from the Necrology of the Congregation at night prayer (451).

CONSTITUTION 37

MUTUAL DUTIES OF THE MEMBERS OF THE CONGREGATION

(Reg. II, c. 6)

308.—All the Fathers and Brothers shall try to realize fully, in their mutual relations the beautiful motto of the Congregation: *Cor unum et anima una* (4).

309.—Far, then, from yielding to the egotistic tendencies of nature, to sentiments of antipathy, bitterness or envy, they will be interested in all that pertains to

their confreres; they will share their pains and sympathize with their troubles.

They will always show one another politeness and charity. They will be generous in bearing with one another, and will shun whatever might disturb fraternal union. If at any time a word or act should wound a confrere, or injure his reputation, the offender will do his best to repair the injury immediately.

310.—Care shall be taken not to meddle indiscreetly in the functions of others, nor to blame or rebuke them out of place, assuming an undue authority over them.

But all possible help will, on occasion, be eagerly rendered; and counsels and warnings that may prove useful will be given fraternally; these should be proffered with prudence and discretion, and accepted humbly and gracefully.

311.—The soul of all this conduct must be charity, supernatural, pure, sincere, cordial, practical, patient, compassionate, simple, frank, modest and respectful.

312.—The junior confreres shall show respect to their seniors, who, in turn, shall be all kindness for the juniors.

The Brothers, particularly, shall consider it a duty to show respect to the Fathers, on account of their priestly character, and shall readily render the services they owe them (460).

On their part, the Fathers will aim to give good example to the Brothers always. They shall be full of kindness and charity towards them, treating them as "brothers" in very deed.

313.—These dispositions of fraternal charity will be entertained, not only towards the members of one's own Community, but towards all the other confreres, as forming one and the same religious family.

A member will therefore be interested in the welfare of the House, Province or Mission, as in that of the whole Congregation, striving to further it zealously and disinterestedly, but especially contributing to maintain in it with the spirit of its founders, regularity, mutual respect, devotedness to authority, union and peace.

With the same intention, each one, according to circumstances, shall work for vocations to the Congregation, shall guard its honor and be interested in a practical way in the prosperity of its works, especially the Missions.

314.—The sick shall be the object of special attention. The best possible care shall be taken of them, according to their needs. They shall be visited frequently and, as some comfort in their sufferings, an affection altogether fraternal shall be shown them (298).

CONSTITUTION 38

DUTIES TOWARDS SUPERIORS

(Reg. II, c. 7)

315.—Members of the Congregation shall consider it a duty to entertain for Superiors the sentiments of respect, submission, confidence and filial piety that are

due to the representatives of God. They will strive to facilitate the fulfillment of their charge, to support their authority, to procure for them the esteem and affection of all.

316.—With still greater care are these duties to be rendered to higher Superiors, particularly to the Superior General, whom Divine Providence has placed at the head of the religious family, of which we are the members. The Superiors of Provinces and Communities, who represent him before their subordinates, shall aim still more at maintaining his authority, and at seconding his efforts for the general good of the Congregation.

These sentiments shall extend also to the Assistants, the General Councilors and all members of the general administration.

317.—As the Mother House, in the Institute, is the centre of unity and seat of authority, the members, Communities, Missions and Provinces shall entertain an inviolable attachment to it; with it they will be always closely united in mind and heart; they will conform to its decisions with docility; and will guard carefully against whatever might tend to weaken the respect and confidence which are its due.

318.—In administrative correspondence with higher Superiors, there is granted complete liberty to make known, simply and openly, one's views, desires and objections, but that always with moderation, propriety and respect, avoiding mere suspicions and harmful expressions. Such defects must particularly be avoided in business correspondence with the Superior General and the members of the administration.

Each member of the Congregation can freely write, by sealed letters, to higher Superiors. Subaltern Superiors shall not take cognizance of these letters nor answers to them, even when they pass through their hands (Can. 611); (354).

However, should the correspondence concern difficulties with one's own Superior, or bear on his functions, it would be fair to inform him, so that should he think fit, he may forward his explanations.

319.—Finally, a general obligation for all towards their Superiors, is to pray a great deal for them, not only during the Community exercises, but in private and especially at Holy Mass.

Members will pray daily and most particularly for the Superior General, that God may give him the strength and grace he needs in this onerous charge, both for himself personally and for his proper direction of the Institute.

320.—To this end, the Fathers shall offer Holy Mass, the others Holy Communion, once a month for the intentions of the Superior General. He will use this spiritual treasure for the Congregation's needs as known to him, particularly for the benefactors of our works, for the families of confreres, and also to supply for Masses that should have been said and possibly were not. Members will unite with his intentions each month at Mass and Holy Communion.

CONSTITUTION 39

DUTIES TOWARDS ECCLESIASTICAL AND CIVIL AUTHORITIES

(Reg. II, c. 7)

321.—The Congregation will hold it as a sacred duty to profess always and everywhere an inviolable attachment to Holy Church, and zealously to strive as far as possible to defend and exalt her, and to extend her beneficent influence through the world.

All shall manifest the most profound veneration, the most generous devotedness, the most complete submission, towards the Supreme Head of the Church. It will be considered a duty to spread the same sentiments among the clergy and the faithful, and when the occasion presents itself, to sustain to the best of their ability the august prerogatives of the Holy See (386).

322.—In questions of theology and ecclesiastical discipline, the Congregation and all its members will not only submit in mind and heart to the formal decisions of the Sovereign Pontiff, the infallible organ of truth, but will also regulate their opinions and conduct in the holy ministry, teaching and preaching, according to the approved doctrines. In opinions agitated in the Schools, they will follow preferably those that are known to be favored by the Holy See (443).

323.—The decrees, decisions, regulations and directions coming from the Roman Congregations shall be followed with pious alacrity amongst us (Can. 509-1).

Members will be faithful to have recourse, with the dispositions of filial piety, to the Cardinal Prefects of

these same Congregations for all cases reserved to their high authority, as also for difficulties arising with ecclesiastical Superiors, whether in or out of the Institute 11 k).

324.—All the members of the Congregation will show Bishops, Vicars and Prefects Apostolic and other ecclesiastical Superiors the respect, submission and consideration due to their dignity; their ordinances, in particular, will be faithfully carried out.

At a change of Superiors, the ecclesiastical authority shall be regularly informed by the Superior General or Provincial. Moreover, the new Superior shall present himself as soon as he arrives, and afterwards shall present, as circumstances may direct, the confreres sent to him.

325.—Great consideration shall be shown also to the clergy, especially to those holding office or dignity. In gatherings and in sacred ceremonies, they will readily be given the first place; and in general we will make every effort to maintain good relations with the clergy, particularly with those of the vicinity (Can. 415, 608-1, 609).

326.—In the direction of works that depend on the Ordinary and on ecclesiastical Superiors, our members will keep loyally to the mutual agreements. And if, in spite of the precautions taken to avoid conflict, difficulties should arise, recourse shall be had immediately to higher Superiors.

In such cases, whilst safeguarding the legitimate interests of the Institute, members will see that they do not fail in prudence, moderation and in the deference

which Religious owe to the authority in the Church (11 k, 353).

327.—The Congregation, likewise, makes it a rule for its members to have for other religious societies, more particularly those of priests and missionaries, due consideration.

328.—In all the houses of the Institute, we will be faithful in praying every day for the triumph and exaltation of Holy Church, for the Sovereign Pontiff, for the Bishop and the local ecclesiastical Superior, and for the clergy.

329.—The members of the Congregation shall render due submission and respect also to the civil authority, as being established by God to safeguard public order and tranquillity. Those who exercise that authority will receive all the consideration their rank demands. Members will respect the laws and customs of the country in which they live, when these are in no way contrary to the divine or ecclesiastical laws.

330.—In their dealings with civil administrations, the required diligence, prudence and discretion will be carefully exercised, so that, as far as possible, misunderstandings and conflicts be avoided.

There should be no weakness in our way of upholding the rights and interests of religion, of the Church and of the Institute; but neither should we interfere in questions of civil government or politics, nor ever forget the courtesy and moderation that become priests and religious. In difficulties, Superiors are to be consulted and their directions followed.

CONSTITUTION 40

DUTIES TOWARDS BENEFACTORS, PARENTS AND STRANGERS

(Reg. II, c. 8)

331.—Benefactors and protectors of the Institute and its works have a particular right to our prayers. Their names shall be carefully inscribed in a special register (486, 497); and on the first Sunday of each month, the principal Mass shall be offered for them at the Mother House.

332.—Though separated from their family by entrance to Religion, the members of the Congregation will always manifest sincere affection and real sympathy for their parents, striving at the same time to sublimate these sentiments by the spirit of faith. They will keep up relations with their parents to the degree that benefits their vocation.

For a missionary Religious, the true way to show affection for parents and other persons to whom he is indebted, is to seek above all their spiritual welfare. Prayers and good works shall therefore be offered to God to obtain for them the graces of which they stand in need; and after death, the duty of praying for the repose of their souls shall not be forgotten. The Fathers may say six Masses for a deceased father or mother, and two for each brother and sister, besides the free intention of the month. The Brothers may have six Masses for father and mother, and two for a brother or sister, besides the Communions they will offer for the same intention. Moreover, on All Souls' Day, each one may apply the Mass or Communion for all the

faithful departed, and particularly for his relatives and those to whom he owes most the assistance of his prayers.

333.—Because of the fraternal union that exists between the members of the Congregation, interest will extend to the families of confreres. Sympathy shall be shown for the trials of their parents; prayers shall be said for them; and, at their death, they shall be recommended to the prayers of the Community.

334.—Vowed, by their vocation, to the practice of religious and apostolic perfection, the members of the Congregation shall faithfully observe the rules of charity towards their neighbor. These are summed up in the twofold maxim: Not to do to another what we would not have others do to us, and to treat others as we would wish to be treated.

335.—In all our relations we should act with simplicity, uprightness, frankness, whilst following, too, the rules of prudence and discretion.

Without neglecting the necessary relations with persons of nobler birth, position or fortune, we are to incline, according to the spirit of our vocation, towards the abandoned, the poor, the sick, and the unfortunate.

CONSTITUTION 41

TRAVELING

(Reg. II, c. 8; Can. 606-1)

336.—The members of the Congregation shall not absent themselves without the permission of the Super-

ior (113). And he, though the judge of the journeys he may have to make, shall notify his Assistant before leaving.

337.—Visits shall be restricted to those called for by the sacred ministry and the works, or those plainly seen to be useful or fitting. Permission is asked each time from the Superior, the object and motives being indicated. In these visits, the limits of the permission shall not be passed; and they shall be so timed as not to interfere with Community exercises.

338.—For regularly recurring departures from the house, as, for example, to fulfil a function, to exercise a ministry, a general permission is granted. The same holds true for trips authorized in the interest of one's health (294).

339.—The rules for visits apply still more strictly to meals or invitations outside the Community. Such shall not be accepted unless propriety demands it; and then care shall be taken to avoid all injury to one's spiritual self, and every cause of making bad impressions on others.

340.—Journeys implying prolonged absence for ministry, preaching, business or other serious reasons, may be authorized by the local Superior, if they do not last more than eight days nor pass the circuit fixed by the Provincial, who can allow them for a longer time within the Province; but for journeys beyond the religious circumscriptions, the permission of the Superior General must be asked (50 d; 295).

341.—In the Missions, absences and trips in the exercise of the apostolic ministry are regulated by the

respective Superiors in a general way, in keeping with the functions of each missionary (409).

As for journeys of exploration, they may be useful and even necessary; but Superiors will authorize them solely for the interest of the Mission and the Congregation.

342.—In visits of ceremony to ecclesiastical or civil authorities it behooves Superiors to be accompanied by a confrere.

As far as is possible, two shall always be together on recreative excursions.

With all the more reason, shall it be considered in the Missions as a duty of prudence, as well as of religious propriety, to undertake no journey or prolonged absence without the company of a confrere or a man of confidence (228). And if there be a house of the Institute nearby, he shall make arrangements to spend the night there.

343.—Visits to one's family are allowed but rarely, for really serious reasons, and with only near relatives. Permission can be given by the Provincial for a period of one month, beyond which it is reserved to the Superior General (59 d; 108 f).

344.—When a missionary must return to Europe, the head of the Mission shall notify the Superior General, and give the reasons. On his arrival, the missionary shall present himself to him, if it can easily be done. Then he begins to depend for all that concerns his religious life on the Superior of the Province where he is to abide.

CONSTITUTION 42

RECEPTION OF OUTSIDERS

(Reg. II, c. 8)

345.—It shall be always a matter of duty to treat visitors and guests with a cordiality that is simple, whilst avoiding politely unnecessary, too frequent and too prolonged visits.

In general, all visitors are received in the parlor; only ecclesiastics, benefactors or friends shall be allowed in the interior of the house, particularly into private rooms (247).

Women are admitted to the parlor only at suitable hours during the day. And should it be necessary to receive them outside of the regular hours, permission must be asked; the parlor should be sufficiently lighted on these occasions.

346.—Strangers are not brought to the Community repasts, except when the rules of etiquette so demand. Only ecclesiastics and religious with whom we have particular relations shall be invited; also, but less frequently, outstanding laymen who are devoted to our works.

347.—The Superior and Bursar are specially charged with the reception and care of guests. In their absence or inability, the other Fathers take their place, as best they can, observing the rules of politeness and charity, but seeing to it, too, that silence and regularity are observed (499, 277).

348.—More discretion must be used in admitting strangers to the Community recreations. Ecclesiastics

and religious who are known intimately, and with whom we have special relations, may be introduced; laymen, only very rarely.

349.—Admission of strangers as house guests shall be with great reserve. If they are to remain for any length of time, a month or more, the Provincial shall be consulted, or at least informed (108 t).

350.—The permission of the Provincial Superior is likewise required for the employment of outside help. Should it be necessary—as may well happen, especially in houses of education—reliable and upright men shall be chosen. On no account, no matter what their occupation, shall they be given direction of affairs or works of the establishment, or have members of the Congregation dependent on them.

Servants shall always be apart from the Brothers, for meals, recreations, prayers and sleeping quarters.

351.—It is forbidden to let women enter the strict enclosure of our Communities, no matter what their age, station, or relations with the house (228, 345); (Can. 604).

This prescription applies equally to our houses in mission countries, as well as those in Europe and America.

In educational works, visits to the pupils' quarters of the establishment, to courtyards, gardens, halls, dormitories, linen-rooms, can be allowed on fixed days and hours. In such visits, strangers, in keeping with their station, should be accompanied by the Superior or by another member of the Community.

Superiors can also, on extraordinary occasions, such as processions, sickness, funerals, etc., permit the public to enter the less strictly reserved parts of the establishment (246).

CONSTITUTION 43

CORRESPONDENCE

(Reg. II, c. 8)

352.—Correspondence, like visits, shall be curtailed, not only when reprehensible, but also when useless or uncalled for.

Letters that have to be written because of relationship, friendship, or other personal connection, should be more rare than frequent, more brief than long. The same holds true for letters of spiritual guidance, letters of *direction*, as they are called.

353.—For letters that are really necessary or useful, members shall make it a duty and a habit to exercise complete exactitude and careful composition, not forgetting that if the “oral word passes, the written word remains.”

Letters to ecclesiastical or civil authorities, involving the interests of a charge particularly, shall be written only in accord with the Superiors primarily responsible—higher Superiors, Ordinaries, heads of Missions, according to the interests in question.

Should a conflict occur, and no matter what the wrongs one has to suffer, we must always remember the rules of Christian charity. Members shall always guard against writing under a first impulse, and shall avoid words or expressions that might wound, recalling that the surest guarantee of success is a calm firmness, united with moderation (326).

Correspondence on particular and important questions should be classified, dated and carefully filed for reference.

354.—No letter shall be sent out or received unknown to the Superior. All incoming mail shall be presented first to him. Correspondence leaving the Community shall also be given to him, or be placed, unsealed, in a spot set aside for that purpose. The Superior may, if he thinks fit, take cognizance of both, but he will exercise this right only with reserve and discretion, especially in cases of family letters.

This rule does not apply to sealed letters addressed to the Holy See or its representative, to the Roman Congregations, to the Cardinal Protector, to the Superior General or Provincial, to their Assistants, to a local Superior temporarily absent, to the local Ordinary; neither does it apply to the corresponding answers to these letters. Superiors should respect such secrecy (Can. 611); (318).

The same holds for particular letters concerning conscience or direction written or received by the Fathers in the exercise of their ministry. To assure secrecy the word *personal* can be written on the envelope. However, the Superior will see that this practice be not the occasion of any abuse.

He will see to it, moreover, that all letters received be faithfully dispatched and distributed without delay. If at any time, he had to retain one or other, he should notify the member concerned immediately, and then give suitable advice.

It is forbidden to use intermediaries for transmitting correspondence without the Superior's knowledge. If, to escape his control, letters were written, or received, in a language not understood by him, the Rule would also be infringed. Should such letters have to be written or received, their nature and object should be made known to him.

355.—To simplify proceedings, such functionaries as Directors of works, may be allowed immediate dispatch and reception of correspondence, but then, they will keep strictly to what the Superiors determine in the matter (115).

CONSTITUTION 44

CHARGES AND AFFAIRS FOREIGN TO THE INSTITUTE

(Reg. II, c. 8)

356.—Members of the Congregation shall accept no purely honorary title outside the Institute (59 f).

Charges or dignities implying work or service, can be accepted only with the permission of the Superior General. Invitation to enter an association, non-religious in character, requires a similar authorization for acceptance. An exception is made for functions and

charges which the Holy See might entrust to a member of the Congregation (Can. 121, 515, 626-1, 2).

357.—The Superior General's permission is also required for accepting the position of tutor, guardian, executor of wills, whether for relations or other persons, for establishments, associations, works of zeal, outside the Institute (211); (Can. 121).

Members shall refrain from meddling, even in favor of relatives and friends, in temporal affairs, such as arrangements of marriages, furtherance of sales or purchases, business advice (Can. 139-3).

358.—Professed members shall not act as sponsors at Baptism or Confirmation, except in such necessity as may occur in a mission country. And then, the permission of the local Superior is necessary (Can. 766-4, 5).

359.—To present himself for a concursus or a public examination, to obtain a degree or diploma in ecclesiastical or in profane science, a Professed member must have the permission of his Provincial Superior (108 h).

360.—The reviews and newspapers to be subscribed to, shall be chosen from among the most useful and reliable, under the control of the Provincial Superior. To contribute habitually to reviews, journals and other publications, the authorization of the Provincial and of the local Ordinary is required.

This twofold authorization is also necessary for the publication of pamphlets and books; the Provincial will grant or refuse it on the written report of two examiners named by him (108 h).

361.—In conformity with the laws of the Church, the practice of medicine and surgery is forbidden to members of the Congregation (Can. 139). However, in mission countries, in default of doctors, and with the permission of the Holy See, those who have sufficient knowledge may be allowed to use it for the greater good; but they may not exact any fee, and must carefully avoid, especially in women patients, whatever would be out of place for priests and religious (228).

According to circumstances, too, one can help the sick by advice, and even procure some ordinary remedies. But if there are doctors in the country, the distribution of medicines or the holding of consultations must be avoided.

362.—Hunting is forbidden; and if, in the Missions, it should be necessary for obtaining food, it should be done by the natives, or reserved to the Brothers (Can. 139-1).

363.—It is absolutely forbidden to engage in traffic or trading, even through a third person, or out of zeal and charity (Can. 142); (211).

364.—Members of the Congregation shall avoid participation in worldly gatherings, celebrations and festivities, such as banquets, entertainments, concerts, shows, etc. (Can. 140).

If, because of his position, the good he might do, or other sound reason, a member could not absent himself, he must maintain the necessary reserve, not forgetting for an instant his character as religious.

CONSTITUTION 45

ZEAL FOR SELF-SANCTIFICATION AND THE SALVATION OF SOULS

(Reg. II, c. 9)

365.—All the prescriptions contained in this second part of the Constitutions have but one aim: to secure, according to the twofold end of the Institute, the personal sanctification of the members of the Congregation and the salvation of the souls of which it has charge (6).

366.—We must first and always apply ourselves to our personal sanctification, not only because that is the first duty of the religious and of the priest, but also because it is the indispensable condition of fruitful work in the difficult apostolate confided to us by Divine Providence.

367.—The sanctity required in a member of the Institute is characterized by these three fundamental dispositions:

a. Abnegation in all things, by renouncing earthly goods, pleasures, honors, native land, parents, friends, and especially oneself;

b. Courage and generosity in bearing things painful to nature, and the various trials providentially offered, particularly in the Missions;

c. An habitual disposition to lead a supernatural life, according to the Gospel maxims and our Lord's example, in an habitual union with God.

368.—It is by the example of a holy and self-denying life, first of all, that the missionary shall strive to turn men away from the pursuit of the false, worldly pleasures that draw so many to eternal pain, and to raise their aspirations to what Faith promises.

369.—It is also from this life of union with our Lord that they will derive the supernatural, disinterested, generous and persevering zeal that is necessary for the object they have in view.

This zeal for God's glory and the salvation of their neighbor, they will make the soul of their apostolate and of all their works.

370.—Ready for every work and always at the disposal of their Superiors, they will readily accept the functions assigned them; they will go wheresoever Obedience calls them; they will give themselves wholeheartedly to the work they are asked to do; if necessary, they will make a generous sacrifice of personal tastes, repose, health, life; and if they are allowed a preference, it shall be for humble and obscure ministries, for laborious and painful works, for the most abandoned missions (7, 339).

Those also who are engaged in houses of education will remember that our principal duty is to afford the pupils entrusted to us serious and solid religious instruction, which shall give their lives a Christian orientation, and secure their eternal salvation.

371.—The Professed members who are less directly occupied with the spiritual welfare of their neighbor should cooperate in the common work at least by their daily prayers and by the labors that Obedience imposes on them. Besides, they will bear in mind that

each member, whatever his functions, has a part in the apostolate and in the merits of the entire Congregation.

372.—Although members are free to depart at the expiration of their temporal vows, the Institute admits only those who have the sincere and fixed intention of remaining for life.

Thus, to secure their perseverance, the members of the Congregation will use the means recommended by the Church; fidelity to prayer; resistance to discouragement as well as to family and worldly attractions, a simple and frank statement of their difficulties to their director or their Superior.

373.—Whatever temptations one may have against his vocation, he will be careful not to communicate them to others; he will especially avoid going, unknown to his Superiors, to seek advice outside the Institute.

Those who happen to receive such communications from a confrere will consider it a duty to sustain him as best they can, and to give him the fraternal encouragement that may help him to overcome the temptation.

CONSTITUTION 46

OBSERVANCE OF THE RULE

(Reg. II, e. 10)

374.—As all duties of the religious life are summed up in the perfect fidelity to the Rule, the members of the Congregation will aim at the exact fulfilment of its prescriptions (Can. 593).

375.—The Rules and Constitutions do not of themselves oblige under the pain of sin. However, a professed member who would transgress them through contempt, through habitual or voluntary negligence, in a matter contrary to the vows or the commandments of God or the Church, would be guilty of theological fault (236).

Moreover, transgressions of the Rule always constitute in themselves a disciplinary fault. And although it is according to the spirit of the Institute that the Rule be observed through love for God, rather than by constraint, Superiors can and should impose penances, proportioned to the gravity of the faults.

376.—According to Canon Law (Can. 630), a Religious in charge of a parish or quasi-parish, remains bound by all the prescriptions of the Rule, in so far as the duties of his charge admit of their observance.

In all that regards religious discipline, therefore, he remains subject to his Superiors, whose duty it is to supervise, and, if necessary, correct him.

377.—On the day of Profession each one receives a copy of the Rules and Constitutions (175).

To prevent forgetfulness, negligence or laxity, the parts that pertain to one's function shall be read during retreats.

Moreover, the entire Manual of the Constitution shall be read at least once a year, at a time fixed by the Provincial and principal Superior, in public, or, where this is not possible, in private (Can. 509-2, 1°).

378.—Like every permission, a dispensation from any point of the Rules and Constitutions shall be granted only for sufficient reason, and by competent authority (59, 73, 11, 116), and, in writing, if the matter is important.

When a higher Superior has formally refused something, it is not allowed to ask it of a subaltern Superior, without telling him of that refusal, even when the matter in question would come under his ordinary jurisdiction.

379.—Permissions and, all the more reason, dispensations shall be accorded only for a time, and not without limit or determination. When Superiors judge it opportune, they can suspend or revoke them.

380.—Dispensations and permissions reserved to the Superior General (59) concerning exterior order and discipline must, to be valid, be requested and received in writing, with the local and provincial Superiors as intermediaries. Those reserved to the Provincial (108) shall be similarly asked and received through the local Superior.

A dispensation granted to a Province or a Community shall be promulgated in Chapter, and inscribed in the book of minutes, destined for that use, with an exact note of its duration and condition (129).

381.—Every usage opposed to the Rules and Constitutions that tends to take hold, without legitimate authorization, should be suppressed as an abuse (388).

382.—No one may give the Rules and Constitutions to outsiders without the express permission of the Superior General. The provincial, principal and local Super-

iors, however, can put them in the hands of the Ordinary, should he so request, but they shall take care to have them returned at a convenient time.

The loss of a copy of the Rules and Constitutions is a disciplinary case reserved to the Superior General, who must be notified.

383.—To secure faithful observance of the Rule, there shall be held in each house, every month, at whatever time the Superior sees fit, a meeting, the special object of which is to call attention to and correct exterior faults and abuses. It is held under the presidency of the Superior; all the professed members of the Community shall assist, and also all those who are there in passing, for eight days or more.

This meeting begins with ten or fifteen minutes' reading from the Rules, Constitutions or the circulars of the Superior General, unless the Superior thinks it useful to replace the reading by an exhortation or some particular recommendations. Then the Secretary reads the minutes of the preceding meeting, to recall succinctly the communications of the Superior, with the observations made or approved by him. Next come the remarks, made in the order indicated by the President, who adds opportune advice.

Each one mentions what he deems useful for regularity and good order, at the same time paying full attention to the rules of charity, politeness and prudence. The remarks are not to be personal, whatever might offend or annoy confreres must also be avoided. Members shall not make remarks that touch Superiors personally. Such observations are to be made to them

privately, or communicated to them by the Assistants or the higher Superiors.

The meeting of the Fathers is held apart from that of the Brothers, if they are at least three of each category. If not, they meet together; and the communications and advice concerning the whole community are made first; these are followed by what pertains to the Brothers, who then retire, and the Fathers continue with what refers only to them.

In Residences of but two or three Professed members, a meeting may still be held, were it but to read together the Rules and Constitutions and to exchange fraternal advice.

PART III

RULES SPECIAL TO FUNCTIONARIES

CONSTITUTION 47

THE SUPERIOR GENERAL

(Reg. III, c. 1)

384.—Called by Divine Providence to the government of the Institute for a period of twelve years, the Superior General shall be deeply penetrated with the sense of the great responsibility of his office.

To prepare himself for his new functions, and take thought for their proper fulfilment, he shall first make a retreat of eight days.

385.—He will seek, before all else, an exact knowledge of the canonical status of the Congregation, its history, its traditions, its usages, so that he may be capable of directing it towards its special end, conformably to its Rules and Constitutions, and in keeping with the spirit of its founders.

386.—That his Assistants may be able to render him useful help in his heavy charge, he will keep them acquainted with current affairs, communicating to them the administrative correspondence; and he will make no important decision without consulting them.

Besides a daily conference which shall be useful in order to discuss current matters, he will call the members of his Council every week, or at least every two

weeks, and he will readily ask their opinion even in matters not subject to their examination, should these offer any difficulty. Similarly, he will be careful to obtain information from the different functionaries, especially in things related to their charge.

With filial submission and devotion to the Vicar of Jesus Christ, he will always maintain close relations with the Holy See, and he will endeavor to go to Rome every year, if possible (321).

387.—Given entirely to the government of the Institute, he will not allow himself to be taken away from the duties of his office by any outside occupation; and, should he be called on to render assistance in other undertakings, he will do so as something entirely secondary, and that with the advice of his Assistants.

He will devote his time, his thoughts and his efforts to the spiritual and temporal interests of the Congregation, so that it may be more and more capable of realizing God's designs in its regard.

388.—With this in view, his first care will be to assure and maintain, in everything, and by everyone—Superiors, functionaries and inferiors—the exact observance of the Rule. He will see that in this matter no laxity creep in, and will have suppressed, from the very beginning, any abuse that may be discovered (381).

In all his dealings, both administrative and private, he will aim at giving good example, and will gladly receive the observations that his Assistants may have to make to him.

389.—He will pay special attention to the recruiting of Aspirants, and still more to their solid formation.

Hence, he will take care to appoint for them, particularly as Masters of Novices and Prefects of Scholastics, only Fathers endowed with the required qualities, well prepared for the charge, zealous for the observance of our Rules, truly imbued with the religious and apostolic spirit. He will see to it himself, and through the General Prefect of Aspirants, that those functionaries fulfil the duties of their charge carefully, and in keeping with the regulations laid down by the Mother House.

390.—Once their formation is completed, the newly Professed shall be impartially distributed by him, for the best interests of the Congregation and its works, having taken into account also the good of the subjects themselves. That they may be better directed and more advantageously employed, the necessary information about them shall be communicated discreetly to their Superiors (59 c).

The Superior General will, moreover, follow them with his paternal solicitude, in understanding with the provincial and principal Superiors, especially during their first years and in their more difficult circumstances.

He will always afford, and gladly, the members of the Congregation every facility for recurring to him in their difficulties and trials, and will give or have given the advice and encouragement they may need.

391.—As the Superior General has to be very careful in the proper appointment of subjects, so much and more must he be prudent and circumspect about changing them, especially in houses of formation. He will, therefore, avoid changes that are either too frequent or too little needed. But if, on information and advice,

the removal of anyone—Superior or inferior—seems to him necessary for the good of Communities, works or subjects involved, he will not suffer himself to be hindered by any human consideration.

With these reservations, the Superior General is perfectly free to make in the Provinces and Missions such changes of members as he considers necessary or useful, even before the regular three-year period has expired (41).

When obliged to change a subject, he shall send confidentially to the new Superior the necessary information about him.

392.—He will use great prudence and attention in the nomination, direction and change of the general functionaries, and also of provincial, principal and local Superiors. He will confide such offices only to those who have been proved worthy, Fathers known for their regularity, prudence, sound judgment and spirit of moderation. He will use similar circumspection in the choice of Fathers to propose to the Holy See as ecclesiastical heads of our Missions.

He will see that Superiors, especially Provincials, maintain frequent and regular relations with him by correspondence, and he will take care to answer them punctually, directing and encouraging them as best he can (102 h).

393.—In order to become well acquainted with the condition of the Institute, and to give better direction to its members and affairs, the Superior General will arrange that the Community visitations be made regularly, not only by the Superiors of Provinces and Dis-

tricts, but also by special Visitors sent in his name (108 j); (Can. 510).

He will require that reports of these visits, drawn up in the appointed form, be sent to him punctually. He will examine and have them examined carefully, and then give appropriate advice and prescriptions, and see that these are meticulously carried out (102 h).

394.—A final duty incumbent on the Superior General, more than any other, is that he keep the affairs of his charge in order, and make in due time his testamentary arrangements, so that in case of change or death, the Congregation may not have to suffer for his forgetfulness or want of foresight (210).

CONSTITUTION 48

PROVINCIAL AND PRINCIPAL SUPERIORS

(Reg. III, c. 1)

395.—Fathers called to govern and administer a Province or a District prepare for the better fulfilment of their functions by a retreat of three days.

Before assuming their office, they must make the Profession of Faith of Pius IV and of Pius X, before the Superior General or his delegate, if they have not made it already as ecclesiastical Superiors (Can. 1406-1, 9°).

396.—In his administration the Provincial follows, proportionately, the rules marked in the preceding Constitution. Having first become well acquainted with the Province confided to his care by an attentive visitation of the houses, and an examination of their archives, he

will apply himself above all to maintaining the strict observance of the Rule in the Communities; and so that he may be able to demand regularity from others, he will set the example of it to his inferiors (107, 388).

All his zeal shall likewise be directed, in union with the local Superiors, to assuring the success of the different works, particularly those for recruiting and forming Aspirants.

397.—He will consider it a duty to seek the advice of his Assistants for questions of any importance, and, if necessary, the counsel of competent functionaries, allowing them every facility for a free manifestation of their views.

At the time fixed by the Constitutions, or oftener if necessary, he will call his Council and the administrative Chapter of the Province, and will submit the questions that belong to their jurisdiction (121, 127).

398.—As his mission is to administer the Province in dependence on the Superior General (107), his heart shall be set on following the directions received from him, on having his decisions executed, and on keeping him acquainted with all important matters that may interest the Congregation.

For that purpose, he will write to him at least once a month, sending faithfully, and in due time, the reports, information, accounts and other administrative documents. He will send him also, together with his observations, opinion and signature, the papers that Superiors and Directors have to furnish him on their houses and works (108 r; 416, 446).

Communications on personal and confidential matters shall always be written on separate sheets.

Proposals and information that are to form a special report on a given question shall also be treated apart.

399.—While being deeply devoted to the works of his Province, the Provincial will guard against a certain local egoism; and for both the choice and the number of subjects to have or retain, he will yield submissively to the judgment of the Mother House, remembering that general interests prevail over particular ones.

In distributing, placing and changing the personnel of the houses of his Province, he will observe the rules of prudence and impartiality laid down for the Superior General (108 m; 390, 391).

400.—The special duty of the Provincial is to oversee and guide the Superiors and Directors dependent on him, in the exercise of their office.

He will, therefore, pay close attention to them, maintaining frequent and regular relations with each, and answering their letters punctually.

On the other hand, he will take care not to do anything that might diminish their authority, run counter to their administration, or hinder their initiative; and, ordinarily, he will decide nothing concerning their Community and its works without having consulted them.

He will take a serious and practical interest in the Missions under his control, carefully prepare for them their necessary staff, look after the missionaries on leave, and keep in constant communication with them.

401.—To give to all, Superiors and subjects, a good religious and disciplinary impulse, the Provincial shall visit all the houses and works of his Province every year (102, 108 j).

In difficulties between Superiors and subjects, he will use great prudence and show a perfect spirit of justice and impartiality. He will leave all free to have recourse to him in confidence, he will receive the account of their troubles kindly and discreetly, and he will condemn no one without having given him every opportunity to defend himself.

402.—The Provincial will consider it a duty to preside at the annual retreats; all who participate will present themselves to him, and he will give them suitable encouragement and advice (287, 285).

He will take this occasion to call his Council, and to hold the Provincial Chapter (117, 126).

403.—The temporal interests of his Province and of its individual houses shall also be the object of his constant solicitude. He will keep himself acquainted with the financial management of the provincial Procurator, seeing to it that he does not pass the limit of his powers, yet refraining from hindering him in the discharge of his functions (197).

Every three months he will get an account of the financial condition of the Province from him; and every year he will examine, with the Council, and approve his reports and budgets, as well as those of each house, before their transmission to the Mother House (492, 497).

404.—The provincial Superior, if changed, will put his administrative correspondence carefully in order, and will hand it over to his successor, as well as all other documents bearing on his charge, with annotations on important current affairs.

Moreover, in view of possible sickness or unexpected death, he will take care to keep the affairs of his office always in order, and to make his testamentary arrangements on time. Thus, he will not be exposed to leave behind, with perhaps serious responsibility to the Congregation, a difficult and embarrassing situation to his successor.

A copy of this will shall be sent to the Mother House (210).

405.—As principal Superiors of Districts or Communities hold, in their circumscription, the attributes of Provincial (107), consequently, in the exercise of their charge, they have to observe all the rules of this Constitution.

CONSTITUTION 49

LOCAL SUPERIORS AND DIRECTORS

(Reg. III, c. 1)

406.—A Father called upon to direct a Community, as its Superior, will prepare for the office by a retreat of three days.

407.—Having to fulfil in his Community a mission analogous to that of the provincial Superior in his cir-

cumscription, he will follow the rules laid down for the Provincial (396-398).

Before entering upon his duties, he has to make, like Provincials, the Profession of Faith before the Superior General or his delegate (Can. 1406-1, 9°).

He shall become familiar with all that concerns the establishment and its works by consulting the archives and the senior Fathers, and he shall aim at directing everything along the proper lines. He will have at heart, especially, to maintain the observance of the Rule, he being the first to give the example of perfect regularity (396, 388, 15).

408.—One of the first duties of local Superiors is to convey to subjects the prescriptions of higher Superiors, and to see that they be strictly observed.

He shall keep those Superiors informed of everything important that occurs in his Community. He shall write to his Provincial at least every month, and send him regularly the documents to be forwarded to the Mother House, such as petitions for vows, informations, bulletins, reports, accounts and budgets, death notices, etc.

He shall be faithful in holding the Community Councils, Councils of the work, the Monthly Chapter, and he will prepare carefully for these different meetings.

Superiors may not be Bursars of their own Communities, except in case of necessity.

409.—Every year, the local Superior, in agreement with his Assistants, having attentively considered the individual qualities and aptitudes of his subjects, dis-

tributes the charges both for the external ministry and works, and for the interior of the Community (115 a; 341).

410.—Having thus distributed the functions, he must see that all, both Fathers and Brothers, fulfil them carefully. However, he should leave to each one the proper initiative and responsibility, together with the authority that belongs to his office.

He shall be kind to all, but especially to the youngest and the new arrivals. He will assign the charges in such a way that all have sufficient time for the exercises of piety prescribed by the Rule, and he will see that they form habits of order and regularity from the very beginning.

As the success of a work depends largely on the family spirit existing among the members of a Community, the Superior will maintain that spirit in his dealings with confreres, and, with that in view, will utilize all the means that are compatible with our Rules and Constitutions. He will be a true father to his subjects.

He must see to it that the Brothers be treated kindly always, but also that they keep entirely to the spirit of their special vocation (312).

411.—The local Superior will keep in mind his serious responsibility to the temporal interests of the Community. Whilst leaving proper latitude to the Bursar, he will follow up his work carefully.

Thus, every month, he shall verify with him and sign the cash book; every three months he shall examine and sign the register of receipts and expenses,

comparing them with the provisions of the budget; twice a year, he shall visit the store-rooms, and inspect the movable and immovable property, so as to make provisions for needed repairs; and, finally, each year, with his Council he shall go over the accounts and budgets, which, having signed, he sends to the Provincial, to be verified and forwarded to the Mother House (199, 497 a).

412.—As Directors of Residences have, in their houses, the mission and powers of local Superiors, they have also their duties. The same holds true for Directors of works, due account being taken of the importance of the work and the measure of authority of the Director.

Both shall follow, in their respective positions, the prescriptions of this Constitution.

413.—Should they be changed, the local Superiors and Directors observe the rules laid down for Provincials (404).

They will take care to adopt the measures of prudence recommended to Provincials, in view of possible sickness or death (404).

CONSTITUTION 50

ECCLESIASTICAL SUPERIORS, MEMBERS OF THE CONGREGATION

(Reg. III, c. 1)

414.—Before presenting a member of the Congregation for nomination by the Holy See as Bishop, Vicar, Prefect Apostolic, or ecclesiastical Superior of one of our Missions, the Superior General will invite the Fathers of that Mission to give him, under seal, three names each, in order of preference. He will then submit this list, with the number of votes for each, to the General Council, to which it belongs to make a definite choice of the candidates to be presented to the Propaganda (73 a).

Before their consecration, the Bishops and Vicars Apostolic will make a retreat of eight days; the other heads of Missions will make a three-day retreat, before entering on their function.

415.—Members of the Congregation placed at the head of a Mission do not cease to be Religious, even when they are vested with the episcopal dignity; they are consequently subject to the Rule. But they are the judges, in conscience, of the dispensations required by the obligations of their charge. As a general rule, they acquire for their Mission what the Professed acquire for the Congregation: donations, legacies, stipends, etc. (208). Moreover, they will observe as far as possible the prescriptions of religious Poverty; and in their whole manner of living, house, furniture, traveling, they will retain the simplicity of religious missionaries, in accord-

ance with our Constitutions. The costume of those elevated to the episcopal dignity ought to conform to Canon Law and liturgical etiquette (21).

In the matter of Obedience, they all depend immediately on the Sacred Congregation of the Propaganda for what concerns the fulfilment of their charge. They will faithfully follow the rules and prescriptions laid down by it for the direction of the Missions (Can. 627-2).

416.—In their administration, life, correspondence, they will look upon it as a duty to maintain with the Mother House the relations of cordiality, confidence and union, that are an essential condition of moral and material prosperity in the works confided to the members of the Institute. They will inspire their missionaries with the same sentiments, persuaded, too, that the Mission has everything to gain from such an attitude.

In their difficulties they will have recourse confidently to the Superior General, and will gladly follow his advice. If serious and persistent disagreement with the Mother House should arise, the matter will be submitted first to the General Council, and taken, as a last resort, if need be, to the Sacred Congregation of the Propaganda (11 k).

Letters, reports, accounts, requests for faculties, appeal for funds, etc., which they have to address, in connection with their work, to the Holy See, to civil authorities, to missionary associations, shall be sent to their destinations through the Mother House, which, in turn, will do its best to bring things to the issue demanded by circumstances.

In conformity with the Apostolic Instructions they will be watchful, loving fathers, full of charity towards the members under their charge, taking an interest in everything and everyone, rejoicing in their successes, compassionate in their trials, encouraging their every praiseworthy effort, having nothing else in view but the growth of the kingdom of God.

Members of the Congregation, in charge of a Diocese, a Vicariate or Prefecture Apostolic, will show particular care to conform to all the canonical prescriptions relating to them: appointment of a Pro-Vicar, establishment of a Council, annual meetings, reports to the Holy See, formation of a native clergy and native auxiliaries, Mass *pro populo*, etc.

417.—As our Missions are entrusted by the Holy See to the Congregation itself, which is obliged to serve them by its members, and is consequently, to a certain degree, responsible for the works involved, the ecclesiastical Superiors should not undertake foundations without the knowledge and consent of the Mother House; nor can they, without its agreement, introduce or dismiss outside help, which, in case of a religious Society, would require the explicit approbation of the Sacred Congregation of the Propaganda (73); (Can. 497-1).

418.—If the head of a Mission is also appointed religious Superior, he has by the very fact, both the powers and obligations of Provincial (17, 108, 400, 404).

419.—If the head of the Mission is not the religious Superior he will still, in a spirit of filial devotedness to the Mother House, be equally faithful in observing and having observed the Rules and Constitutions by those around him.

As his office, in virtue of the powers he has received from the Holy See, is to support and develop the works of the Mission, to determine the labors of the missionaries, and direct their course in the exercise of the holy ministry, he will leave to the Provincial or Principal Superior the religious and disciplinary administration of the houses of the Institute, such as it is established in the Congregation, using his own authority to support them, and receiving support from their authority in return (108, 110).

The foundation or suppression of works that entail an increase or a decrease of members, the appointing of Superiors or Directors, requests for help, changes, return or retirement of subjects, whether Fathers or Brothers, regular visitations of houses or works, shall all be treated with a mutual understanding between the ecclesiastical and religious Superiors. Should opinions differ, recourse shall be had to the Superior General; but until his answer arrives, the prevailing authority, in urgent cases, is that of the ecclesiastical Superior.

In case of need, written agreements shall be made to regulate particular situations.

420.—Like provincial and principal Superiors, the heads of Missions should always keep their affairs in order, be exact and careful in their correspondence, see to the security of the Mission property and its regular transmission, having their will made, in view of sickness or sudden death, and sending a copy of it, with other documents to the Mother House (404).

421.—At their death, they are regularly replaced by the missionary whom, according to the prescriptions of the Code (Can. 309), they will have named for this

purpose. If there be no appointment, the burden would fall on the missionary whose arrival in the Mission dates farthest back (416).

CONSTITUTION 51

ASSISTANTS—GENERAL, PROVINCIAL, LOCAL

(Reg. III, c. 1)

422.—The special office of Assistants is to help the Superior in fulfilling the duties of his charge. They, therefore, more even than any other members, should maintain a great union with him, being personally devoted to him, ready to favor his action, faithful in supporting his authority, and giving the other members the example of respect and submission.

423.—For the fulfilment of their duty, they will acquaint themselves thoroughly with the powers of the Superiors, and they will keep in touch with administrative proceedings. They will lend the Superior an active and devoted assistance in everything, especially in the maintenance of regularity.

They will express their opinions with simplicity, deference and discretion, keeping in view the greater good; but, if necessary, they will freely and fearlessly offer the Superior, regarding his action and administration, the observations which, in the sight of God, they deem useful.

On the other hand, they will avoid all effort to make their personal sentiments prevail; particularly they will guard against an endeavor to influence the other members of the Council, as also against condemning or criticizing decisions once regularly adopted, even if contrary to their own views.

424.—Because of the bearing of their functions on the good of the whole Institute, the General Assistants will observe most carefully, in their relations with the Superior General, the rules marked in the preceding article.

Should they have other Community functions or exterior duties, they will be on their guard against devoting themselves to those occupations in such a way as to prejudice their principal obligations, their administrative correspondence, or works confided to them for the good of the Congregation. To that end they will regulate with the Superior General the use and distribution of their time.

425.—As by office the First Assistant replaces the Superior General, in case of sickness, absence or other hindrance (61), he, and in his absence, the Second Assistant, will see that on such occasions there be no interruption in the march of affairs or in the administrative correspondence.

He will convoke the Council regularly, submit to it the questions to be treated, and execute the decisions taken, unless instructions are to be awaited from the Superior General. He will conform completely to the known or presumed intentions of the Superior General, and will later render him a faithful report of all that transpired.

He shall receive and open all letters addressed to the Superior General, but he will not read those written as confidential or personal.

426.—The First Assistant and in his absence, the Second, replaces the Superior General at his death, until a Vicar General is elected (62).

In that capacity, he must immediately announce the death of the Superior General to the Cardinal Prefect of the Propaganda, to the Sacred Congregation of Religious, to the local Ordinary, to all the religious circumscriptions of the Congregation, to the religious Communities of the district, to the secular administrations, and to persons with whom there are special relations. He must have the prescribed Masses and prayers said for the soul of the departed; also he must collect discreetly his correspondence and other papers.

He has, moreover, to convoke the electors for the choice of a Vicar General, on the day and at the place decided on by the Council; see that the election is carried out regularly in accordance with the prescriptions of the Constitutions (76), and, after the election, hand over the direction of the Institute to the Vicar General, with all the papers concerning it.

427.—In case of the absence, sickness or death of the Superior whom they have to replace (112, 116), the provincial and local Assistants will follow, in their respective sphere, as many of the foregoing rules as apply to them.

CONSTITUTION 52

COUNCILORS—GENERAL, PROVINCIAL, LOCAL;

CHAPTERS AND COMMISSIONS

(Reg. III, c. 1)

428.—In order to give enlightened advice in questions that may be submitted to them, the Councilors, especially General, should, like the Assistants, be thoroughly penetrated with the spirit and prescriptions of the Rules and Constitutions. They ought, respectively, to take an interest in all that concerns the good of the Congregation, of their Province, their Community, following attentively the progress of the works, and keeping in close touch with what falls within their sphere.

429.—Being always ready to help the Superior in the fulfilment of his charge, they will, frankly and simply, but always with deference, communicate to him whatever they think useful to that end; and they will be at his disposal for the functions and works he may confide to them.

They will maintain great unity among themselves, as with the Superior, and will consider it a duty to give good example, especially by the faithful observance of Community life.

430.—All shall attend Council meetings with regularity and with a sincere desire of there furthering solely the glory of God, the good of souls, and the real interests of the Institute.

In the meetings, the order of deliberations, indicated by the Chairman, shall be followed, with no straying from the question at issue, no useless lengthening of discussions, no purposeless return to matters already decided.

The statement of each question brought before the Council shall first be attentively listened to, as well as the reading of the documents bearing on it, and the explanatory notes added by the Superior.

When the matter for deliberation is fully proposed, the examination and discussion of it are in order. Then those who are to speak, do so in turn, at the request or with the permission of the Chairman. If any member thinks that he should oppose opinions of the others, he does so quietly and courteously, never interrupting those who are speaking.

When the discussion is ended, each Councilor, at the request of the Superior, gives his vote or his final opinion. None can decline. Once the vote is taken, all will accept submissively, no matter what their personal opinion, the declaration of the majority as the decision of the Council, and similarly the solution given by the Superior when he is the competent authority.

431.—Councilors and other Fathers admitted to Council meetings shall keep the proceedings secret. Especially must they avoid a direct or indirect revelation of the divergent opinions, or even of the decisions taken, until they have been regularly announced.

Acting in unison all will dutifully further the execution of the decisions announced, and, in case of need, will justify them.

432.—Members of the General Council will apply what is said in No. 423 in connection with the Assistants General. They will use great circumspection in admitting to vows and Holy Orders (146, 154, 158); in electing new members to the General Council (66); and in choosing Fathers to present to the Holy See as ecclesiastical heads of our Missions, especially with the title of Bishop, or Vicar Apostolic (73 a; 414, 392). For these offices those only shall be proposed who are men of discipline and character, devoted to the Congregation, and who are sincerely determined to act in constant accord with the Mother House.

433.—Members of the provincial and local Chapters and Commissions (127, 129, 132, 136), will also observe, as far as they are concerned, the prescriptions of this Constitution. They will particularly adhere to their given program; and, remembering that they have only opinions to offer, they will hold to whatever is decided by competent authority.

434.—Secretaries of Councils and of Chapters have special duties to fulfil under the direction of Superiors.

These duties are: To foresee meetings to be held; to summon those who are to assist; to prepare and give to the Councilors, beforehand, the papers bearing on questions to be treated; to take down exactly, during the meetings, the opinions and votes given; to write a report of each meeting, and read it at the following one, having it approved and, if necessary, rectified; then to copy or have it copied into the appointed register; and finally, having re-read it attentively, to sign it himself, have it signed by the Superior, and, in case of the General Council, by each of the Councilors.

CONSTITUTION 53

THE SECRETARIES

(Reg. III, c. 1)

435.—The General Secretary will act with great care in performing his important functions, and will not suffer himself to be engrossed with other occupations. His duties are the following:

a. Drawing up the minutes of the General Council (68);

b. Redaction, under the guidance of the Superior General, of the various administrative acts that concern the Institute; reports for the ecclesiastical and civil authorities; letters and accounts of the heads of Missions to be reviewed and transmitted to the Holy See, to works or persons that support these Missions—unless otherwise advised by the Procurator General or Provincial regarding the accounts and budgets.

c. Delivering or classifying administrative documents concerning members of the Congregation: testimonial, dimissorial letters, acts of dismissal from the Congregation, acts of vows and other engagements, faculties, dispensations, etc.;

d. Sending, or having sent, notice of the death of members of the Congregation, to Communities and families, composing the Necrologies, etc. (304);

e. Keeping the registers of the personnel of the Institute, preserving and classifying the papers of the general archives;

f. Editing the Bulletin of the Congregation, and, in general, the various publications relating to the Institute and its works.

436.—The General Secretary is aided in his functions by a Secretary-archivist who, under his direction, has the special duty of keeping and safeguarding the archives, bringing the register of the personnel up to date, giving notice of vows to renew, preparing mortuary notices and the necrology of the members of the Congregation.

Before entering on his duties, the Secretary-archivist shall, in the presence of the Superior General and the Secretary General, take the oath to observe secrecy concerning confidential matters of which he may have knowledge.

He shall carefully keep the papers entrusted to him, not taking upon himself to destroy, misplace, or give away any one of them.

He will strive to obtain a thorough knowledge of the archives, to file carefully all documents, and to keep the statistics up to date, so as to supply immediately whatever information is required of him.

437.—Provincial and local Secretaries have rights and duties analogous to those of the General Secretary. Their functions may habitually be performed, in Provinces, Districts and Communities, by the Superiors themselves.

Special care shall be given to the preparation of administrative documents intended for the Holy See, for ecclesiastical or civil authorities, for higher Superiors: accounts, informations, reports, bulletins, etc.

For every question to be submitted to the General Council there shall be given on a separate sheet special information, giving an exact statement of the matter, the opinion and reasons of the respective Chapter or Council, with the date and signatures of the Secretaries and the competent Superiors.

438.—The General Secretary, and also the provincial and local Secretaries, draw up letters and reports under the direction, and in the name of their respective Superiors. They will always, therefore, hand over these papers to them, that they may revise and, if necessary, authorize them by their signature, before dispatching them (446).

439.—Secretaries will be careful to keep their correspondence in good order. They will keep a memorandum of their letters, and for the more important affairs, even an exact copy, particularly for reports addressed to ecclesiastical authorities.

For each question of any special interest they will keep a separate folder, which, when the business is concluded, they will place in the archives. They will put there also, at the end of the year, all documents which they no longer need.

These various prescriptions apply naturally to Superiors and Directors who perform the functions of Secretaries.

CONSTITUTION 54

PROCURATOR AT THE HOLY SEE; GENERAL PREFECTS;

CORRESPONDING SECRETARIES; SPECIAL SECRETARY

(Reg. III, c. 1, 2)

440.—The Procurator of the Institute at the Holy See will consider it a duty to act always by the direction and order of the Superior General, whom he represents with the Supreme Head of the Church and with the Roman Congregations (32); (Can. 517-1).

He will apply himself zealously to his important duties, not allowing other occupations to distract him. He will be especially on his guard against meddling in contentious matters, foreign to the interests of the Congregation.

441.—He will handle delicately and prudently the affairs confided to him, following them up carefully, and keeping the Superior General apprised, by communicating to him whatever information may be useful. He will also strive by his deference and discretion to procure for the Institute the esteem and good will of the Holy See and its representatives.

He will carefully keep in order the archives of the Procure, and will assemble there the data for the competent treatment of the questions submitted to him, especially those concerning our Missions.

442.—The duty of the General Prefect of Aspirants is to assist the Superior General in all that concerns the Apostolic Schools, Novitiates and Scholasticates of the

Congregation (34): general direction of such houses, recruitment and formation of Aspirants, examination of reports, informations, etc.; also replies and decisions to transmit through the Provincial.

He will have at heart the thorough formation of subjects, in accordance with the spirit and traditions of the Congregation; and, in understanding with the Superior General, the General Prefect of Studies and the Provincial, he will push the measures he deems conducive to that end, as circumstances may allow.

443.—The General Prefect of Studies has as first charge to watch over the perfect orthodoxy of doctrine in the Congregation, particularly in houses of study (478), and the faithful observance of the Constitutions in the matter of examinations for the junior Fathers (254, 322).

In understanding with the General Prefect of Aspirants, it is his duty to promote the progress of studies by means of good methods and well balanced programs faithfully followed by the professors (479).

444.—The Corresponding Secretaries for Provinces and Districts are usually chosen from the General Councilors. They are, from an administrative point of view, the ordinary intermediaries of the Superior General with the Superiors of those circumscriptions.

They are also charged with the revision of the reports of provincial visitations, and of the consequent advice to be given.

They study thoroughly, or get studied, the questions that relate to the circumscriptions, the correspondence with which they are charged, both as to persons and to

works; then they communicate to the respective Superiors the replies and solutions given.

They will look upon it as a duty to become thoroughly conversant with everything relating to the Province or District assigned to them: personnel, works, etc.

In the letters they will mark the different passages that are to be included in any separate collection of papers, passages to be ready for the Council, others appropriate for the Bulletin of the Congregation, or for publications. In a word, they will consider themselves the active and devoted agents of their correspondents.

445.—The special Secretary whom the Superior General may choose, shall be entirely at his disposal, and shall follow, in the exercise of his functions, the particular instructions given him for the correspondence, the proceedings, or the various works required of him.

446.—Administrative correspondence of Provinces, Districts and Missions, with the Mother House, shall always be addressed to the Superior General, who will transmit it to the proper functionaries, and they, in turn, will show him what they write in answer (438, 491).

Moreover, all shall follow the rules determined above for the handling of correspondence, the filing of business papers, and the keeping of and caring for documents entrusted to them (439).

CONSTITUTION 55

COMMUNITY FUNCTIONARIES

(Reg. III, c. 2)

447.—In his community the Master of Ceremonies has to regulate the order of Masses, and to direct church celebrations. He also has to see that the altar wine and hosts are sufficiently guaranteed; to look after churches, chapels, oratories, sacristies, with their furnishings, sacred vessels, altar linens, and liturgical books, all in understanding with the Superior and the Bursar (34).

He will have at his disposal the necessary books and documents, in particular, those edited in Rome, or appearing with the authorization of the Sacred Congregation of Rites. In case of doubt or difficulty, he will seek the solution preferably in Rome, through the Procurator at the Holy See. He will also study the rules of liturgical chant, and the ceremonies, and will see that they are observed, account being taken of modifications required for local feasts. He will prepare with great care for liturgical functions, will gladly give information, and, where necessary, suitable practice to those who are to take part in them.

The true principles of Roman liturgy shall be his inspiration in everything.

It is also his duty to obtain faculties for the Community from the ecclesiastical authorities.

448.—The Prefect of Health has the duty of watching over the preservation of health in the members of the House. He will make a study of the maladies to

which the country is more exposed, and of the prevention and remedies to apply. Together with the Superior and the Bursar, he will see that everything, the rooms, the clothing, the food, are as hygienic as circumstances will allow.

His particular attention will be bestowed on the newly arrived, the sick, and the infirm, to whom he will give all necessary directions and care (296).

449.—The Librarian, in understanding with the Superior and the Bursar, has charge of getting and preserving the books needed by the community. He will see that the library is suitably provided for, and that it is kept in order (256).

Books on the Index will be locked up apart, and given only to the Fathers who are authorized to read them.

With the library care and service, the Librarian has also the overseeing of reviews and journals received by the House. He will see that the library suffers no loss; he will not bring strangers there indiscreetly, nor lend any books to outsiders without the Superior's express authorization.

450.—The Regulator's charge is to provide for regularity in the Community exercises. He will be attentive to foresee the modifications to be made, on certain occasions, in the ordinary regulation; he will note the exercises recurring at long intervals, chapters, retreats, offices, extraordinary meetings, and will arrange with the Superior to have them announced to the Community on time (250).

451.—The Reader of Prayers will take care to recite them piously. He will not forget the prayers to say at certain times for the Congregation and the higher Superiors, nor the suffrages prescribed for departed confreres, whether at the death or at the anniversary (305); in view of which he will keep the Necrology of the Congregation strictly up to date (307).

To him it also belongs to provide and read subjects of meditation, and to make the recommendations to the prayers of the Community.

CONSTITUTION 56

MASTERS OF NOVICES

(Reg. III, c. 2)

452.—Masters of Novices have to form the Aspirants, Clerics and Brothers, to the spiritual and religious life, such as it is practised in the Institute (142, 182); (Can. 554-3, 559).

Penetrated by the great responsibility that this charge imposes on them in the sight of the Congregation and of the Church, they will apply themselves to it with zeal, letting nothing whatever interfere with their duty.

453.—In all that concerns the general order and the exercises of the Novitiate, they will keep exactly to the prescriptions of the Holy See, and to the regulations approved by the Mother House. In those regulations, no modification shall be made without the express authorization of the Superior General.

454.—Masters of Novices direct the work entrusted to them, under control of Superiors and Visitors, but they alone have charge of the direction of Aspirants (Can. 561-1).

They cannot hear the confessions, unless exceptionally a Novice should address himself to them of his own accord (Can. 891). The Provincial will name as ordinary confessor a Father residing in the Novitiate—or two, if the number of Novices requires it.

He will also appoint other confessors to whom the Novices may freely go, and, in addition, an extraordinary confessor; to the latter the Novices are not obliged to confess, but they ought at least to present themselves to him, to receive his blessing (Can. 566-2).

455.—The Master of Novices has to follow and direct in their functions the Fathers who help him. At a fixed hour each day, they meet to interchange observations and to plan together their action with regard to the Aspirants; each week they hold the council of the work (119, 124). Finally, four times a year, before the reports are sent to the Mother House, they pass in review all the Postulants and Novices, determining together the notes to give to each of them, according to the form marked by the Mother House, and putting those notes in writing.

456.—The first duty of Masters of Novices is to study the individual vocations.

To that end, they will obtain, concerning each Postulant, to whose request for admission they reply, all the information desired (136), and keep it apart. Before reception of the habit, the Masters and assistant

Fathers question the candidate on the elements of religious and apostolic life, on the special ends of the Congregation, and on the obstacles there might be to their admission (139, 140). During the Novitiate, they will strive to know the qualities, defects, dispositions of the Novices, trying them prudently, and taking counsel with the other Fathers.

They will follow with special attention the subjects of more or less doubtful vocation; and if, after sufficient time, the doubt remains, they will prudently and charitably dismiss them (142).

457.—The second duty of Masters of Novices, in regard to Aspirants, is to give them solid instruction, both religious and spiritual (Can. 565-1).

For that purpose, they will give to the Clerical Novices conferences, connected and carefully prepared, on ascetic theology, on religious life in general, and on the Institute in particular. They will likewise initiate them in the understanding of Holy Scripture and of the Church's liturgical life.

Novice Brothers also will receive suitable instructions on Christian doctrine and on the duties of religious life (Can. 565-2).

The Masters of Novices will, moreover, give them daily a conference or a glossed reading on the spiritual life, in connection with the observance of the Rules and Constitutions. He will also direct their private reading, indicating to each one what best meets the needs of his soul.

To be admitted to Profession, a Novice must have an exact knowledge of the obligations he is to contract.

Before proposing one for admission, the Master of Novices with the Fathers who assist him and with the Superior presiding, will subject him to an examination bearing on these matters.

458.—While instructing the Aspirants in Christian and religious perfection, the Master of Novices will help them to pursue it courageously and generously, pointing out to each of them the defective inclinations he may have specially to resist, and the means of overcoming them (Can. 562).

Spiritual direction being for this purpose of special importance, the Master of Novices will receive each Aspirant every two weeks, and, if necessary, even oftener. He will listen kindly to what they may have to tell him concerning their troubles and difficulties, their spiritual exercises and their progress in virtue, counselling and encouraging them to the best of his ability. In the practice of direction he will carefully respect each one's liberty in matters of conscience (283).

To accustom them to deny and overcome themselves, he will see to affording them suitable trials, such as: privation of certain objects, occupations not to their liking, humiliations, penances, reproofs in private or in public.

459.—The Master of Novices will likewise take great care of the disciplinary and exterior formation of the Aspirants.

He will endeavor to form them to the life and usages of the Institute, particularly in what concerns the practice of poverty, of Community life, and of the exercises of the Rule. To this end, he will see that, in the

Novitiate all is done in strict accord with the Constitutions and established regulations. He will also take care that every Novice employs his time conscientiously.

Similarly, he will accustom them to a constant observance, in words and in ways, in mutual relations, as well as relations with Superiors and strangers, of ecclesiastical and religious politeness. At the weekly Chapter of discipline he will correct their failings.

That the Aspirants' formation may be rendered complete, and their individual aptitudes be better known, they will be employed in the various functions of the Novitiate, attention being paid to their faithfulness in the details of their charges, in view of subsequent fidelity in matters of more importance (Can. 563-3).

460.—In addition, the Fathers in charge of the Brothers' Novitiate will strive to give their Aspirants a fitting primary and professional instruction. In this they will be aided by capable Brothers who are good Religious; and they will do it in view of the employments afterwards to be given those subjects in our houses, especially on Missions (182).

But they will particularly aim at teaching them, together with respect for Fathers because of their priesthood, a spirit of docility, a love of work and the way to sanctify it, by offering it for the glory of God and the salvation of souls (312).

461.—While preparing the Novices for the practice of the religious life, they will take care not to forget the apostolic life, for which the former is intended, and of which it ought to be the best support.

Although it is not the object of the Novitiate to apply the Aspirants to studies, yet their intellectual formation shall not be neglected.

462.—Four times a year, the Master of Novices will send to the Superior General a detailed report, in the appointed form, of the general state of the Novitiate, with personal notes on each Aspirant, determined with the help of the Fathers attached to the work (Can. 563).

In all Novitiates there shall be kept with care a statistical register, bearing the following exact entries: family and Christian name of each Aspirant; family and Christian name of his father and mother; date and place of birth; date of reception of the habit, of profession, or of departure for subjects eliminated. In a second register will be entered the exact address of parents, and on another the sums received or expended for individual board or support (Can. 570-1).

There will be, besides, a register of Professions, on which the newly Professed member will sign, with two witnesses, his Act of Profession (147); (Can. 576-2).

Finally, the Master of Novices will give him a “personal booklet” bearing the statistical information above mentioned, to be sent wherever he is stationed.

CONSTITUTION 57

PREFECTS OF SCHOLASTICS

(Reg. III, c. 2)

463.—The work of Prefects of Scholastics is to continue in the young professed members, with the help of

the Fathers assigned to the Scholasticate, the religious, sacerdotal, and apostolic formation, begun in the Novitiate, whilst directing them in the study of philosophy and theology (152) (Can. 587-2, 588-2, 3).

464.—To this end, they have, with regard to Fathers placed with them, the powers and duties of the Director of a work.

For completing the formation of the young Professed, they will follow the rules laid down for the Masters of Novices (456-459).

At the beginning of the school year, in the presence of the Superior General or his delegate, they and all the professors of the Scholasticate make the Profession of Faith of Pius X (Can. 1406-1, 8°).

465.—They alone have charge of the regular direction; but they can hear the confessions of Scholastics only by way of exception, when a Scholastic, of his own accord, and for a serious and pressing reason, wishes to confess to them. The Provincial will appoint several Fathers of the Community, to whom confession may ordinarily be made. He will name also an extraordinary confessor, to whom all will present themselves two or three times a year (Can. 518-2, 566-2, 528, 1361, 891).

Fathers appointed to hear Confessions ought not to share in any way, either in the discussion or in the voting, concerning the dismissal of a Scholastic, his call to Orders, or his admission to vows (Can. 1361-3). On the other hand, they must never lose sight of the grave obligation that is theirs, of notifying in confession unworthy subjects, that they are bound in conscience not to advance to Orders or to Profession.

The confessors only give direction of conscience to the Scholastics.

466.—One of the most important duties of the Prefect of Scholastics is to promote their serious study of philosophy, theology, and all the other branches of sacred science, in keeping with the appointed programs and courses.

He will accustom them to a conscientious employment of their time, and, by agreement with the Prefect of Studies and the Professors, will use every profitable means of competition (443).

467.—He will especially pay great attention to preparing the young Professed for Holy Orders, in conformity with the established rules of the Church. He will be careful not to advance those whose ecclesiastical and religious vocation is not shown and assured by solid virtue, by settled determination to persevere, by generous zeal for the salvation of souls. He, with the Fathers attached to the work, will see that each candidate passes, before Ordination, an examination in the theology corresponding to the Order to be received; and he will include the result in the informations to be sent to the higher Superiors (154); (Can. 587-2, 137-1).

The same shall hold for the call to the Consecration to the Apostolate. It shall be preceded by a general examination on theology, meant to test the knowledge required for the proper exercise of the ministry.

468.—When Scholastics, before their Consecration, for reasons of health or employment, are sent to any House, they continue, through the respective Superiors, to depend on the Prefect of the Scholasticate, to which they belong.

469.—Prefects of Junior Scholasticates will attend, in forming the young Aspirants, to the rules above given, adapting them to the age and the studies of their pupils (132).

For admission and dismissal of subjects, they will also follow, proportionately the rules marked for the Masters of Novices (456).

470.—Their first and greatest work is to form these boys and young men to a deeply Christian life, and to initiate them also in the religious and apostolic life. They will develop in them nobility of character, zeal and generosity, energetic will, and delicate conscience, the necessary foundations of perfection. With that aim, they will give them short, simple conferences, suited to their age. They will arrange visits of missionaries, put into their hands books and reviews dealing with the Missions, and will never lose sight of the object to which they direct them.

471.—Working with the Prefects of Studies and the Professors, they will push on the Aspirants in their class-work, according to the approved programs. They will see that all employ their time conscientiously; and by suitable methods of emulation, they will strive to excite zeal for work, without prejudice, however, to either piety or health.

They will propose for Oblation only the Aspirants that really fulfil the conditions demanded by the Constitutions (133).

472.—During vacation the Aspirants are to be followed with particular attention, especially those who pass that period out of the Community, so that time of

rest become not an occasion of dissipation and laxity. It has to be seen that they observe the rule provided for vacation.

Where Scholasticates are connected with colleges or seminaries, the Fathers in charge of the Scholastics, in union with the other Fathers of the Community, will take care that from such circumstances, no prejudice results to the piety or the vocation of the Aspirants.

473.—In all Scholasticates, the papers of each subject, as well as the statistics and accounts prescribed for the Novitiate (462), will be kept in good order.

In the Junior Scholasticate there will be added the date and place of Oblation (134), and in the Senior Scholasticate the dates and places of Ordination and Apostolic Consecration (154).

The papers of each subject follow him till his Senior Scholasticate studies are completed; then they are kept in the archives of the Province and of the Mother House.

The regulations here laid down hold also, in due proportion, for Directors of houses of education, and other works intrusted to the Congregation.

CONSTITUTION 58

PREFECTS OF STUDIES, PROFESSORS

(Reg. III, c. 3)

474.—In each Scholasticate, and in each house of education and formation, a Prefect of Studies has charge of seeing that the teaching of Professors is, in all

branches, in conformity with good and sound doctrine.

He will aim at maintaining and increasing the progress of studies. He will hold to the practice of having compositions written and corrected, and will take care that in each course, the appointed authors, programs and methods are exactly followed.

Should there be occasion to modify the class regulation, he will have an understanding with the Prefect of Scholastics and the Professors, and will then submit the project to the general Prefect of Aspirants (442).

The Prefect of Studies has also to foresee and prepare, under the direction of Superiors, all that concerns public exercises: half-yearly and Ordination examinations, compositions and competitions, repetition classes, literary or scientific sessions, philosophical or theological discussions.

475.—He will examine in concert with the Prefect of Scholastics, the Aspirants who enter the Scholasticate, so as to determine the classes they are to follow. He will designate those who are to skip or to repeat a class; those who might be prepared for public examinations; those who are to be eliminated or held over for want of intellectual ability.

He will seek to promote, in all pupils, application to, and ardor for work, progress in studies and cultivation of particular talents.

He will see that a well-selected library be put at their disposal.

476.—He will make it his duty to second the Professors as much as he can, providing for them the books

and the scientific apparatus required, helping them with his counsel, and sustaining their authority over the students. With particular attention he will direct and encourage young Professors, who have not yet experience in teaching.

477.—The Professors will seek, in the first place, to know thoroughly the subjects they have to teach. They will be charged with no occupation that may turn them from their work.

Though, directly, their function is but the instruction of the Aspirants, they ought nevertheless co-operate, as far as possible, in their moral, spiritual, religious and apostolic formation. For that, they will profit of every occasion offered them.

478.—An important duty of Professors, especially Professors of philosophy and theology, is to attach their pupils strongly to sound and pure doctrine by giving them solid principles. In doubtful and controverted questions, they will hold, especially, to the opinions most accredited at Rome, and to those most generally accepted (322); (Can. 1366-2).

They will agree among themselves on uniform teaching. They will guard against opposing or slighting one another in the presence of students, whether in philosophical or theological opinions.

479.—In their classes they will keep strictly to the regulations on studies, and to the order and program of lessons. They will avoid trespassing on one another, and should mixed matters, not foreseen in the program, present themselves, they will refer their classification to the Prefect of Studies (443).

For the lessons, they will follow the authors adopted, taking care not to belittle them, even though they think fit to correct or modify them in certain points.

Dictation of lectures is, as a rule, forbidden.

But in all classes, whether of science, philosophy, or theology, great importance will be attached to the written tasks; care will be required in their form and style; they will be carefully corrected, and, when marked, returned to the pupils.

480.—Every Professor will pay great attention to the proximate preparation of his subjects, so as to present them clearly, and have them understood by all in the class. He will so divide the matter as to finish the program on time; he will especially guard against delaying on accessories, to the detriment of points more important and more practical.

Besides, they will all keep constantly in view the special ends of the Congregation; and they will strive, by advice and example as well as by teaching, to prepare their pupils all the better for that end.

481.—Both as a duty and as an example of regularity, the Professors will be very exact in going to their classes punctually, and in giving the time allotted. They will be alert and firm in maintaining silence, order and application.

For that purpose, they are granted full authority, during class, to reprove, correct, and even punish. They will be careful, however, to use their power discreetly, in particular for punishing, and will communicate all to the Prefect of Scholastics.

482.—Finally, they will treat pupils with complete impartiality. But, though allowing themselves no preferences, they will take reasonable account of individual capacities and dispositions, encouraging the shy and timid, stimulating the negligent, pushing on the apt, and aiding the weak.

CONSTITUTION 59

THE PROCURATORS

(Reg. III, c. 4; Can. 516-2)

483.—The General Procurator or Bursar has charge, in dependence on the Superior General and his Council, of administering the property, movable and immovable, of the Institute as such, and of assisting the Superior General in the control he exercises over the management of property possessed by the Provinces and Communities (193).

He shall be given a Sub-Procurator General, who may on occasion replace him.

To his function he cannot add that of provincial Procurator or local Bursar.

484.—If he is not a member of the General Council (68), he shall be called to its meetings, nevertheless, for all financial questions, that he may furnish the needed information and documents, and expose his view with its reasons.

485.—As far as circumstances allow, the service of the General Procure shall be so organized that the Fathers and Brothers employed in it may have at hand all useful documents, may keep one another mutually informed, may, if necessary, help and replace one another.

486.—This service falls under the following main heads:

a. Deposit of titles and ownerships of the Congregation, and transactions concerning them, loans, borrowings, foundations, etc.; business with banks, propagation works, Procurators of Missions (194);

b. Archives of things material: registers of foundations, of Masses, of benefactors; property titles of the Congregation and of its houses, as also of its Missions, or copies of these titles; plans of real estate; transmission of property and wills; contracts and agreements concerning our establishments;

c. General stores; commissions and orders; journeys; relations with supply houses, with railway and shipping companies;

d. General accounts; accounts and budgets of Provinces and Communities (59 i); personal contribution (202); visitation reports of Provincial Superiors and Procurators, on matters material (108 j).

e. Questions of acquisition and sale, of building and important repairs;

f. General treasury, book of bills payable, of invoices and receipts;

g. Legal affairs; relations with lawyers, notaries, attorneys, counsellors.

487.—The General Procurator has special charge of the safe in which are the cash deposits, and of which he has one of the three keys (194).

Every day he carefully enters in his journal, or his cash book, his current receipts and expenses, according as they occur, his bank and purse business, in a word, all his cash transactions; and every evening he verifies the money received or paid out.

Each month he carries the journal entries over to the ledger; each quarter he makes up his current accounts, as well as accounts opened with workmen and storekeepers, that he may be able to give the Superior General a summary financial statement.

At the end of the year, he will make up his annual accounts and budgets, and submit them, with his books, to the Superior General and his Council (195); when examined they are to be signed by the Superior General and his Assistants.

On this occasion he will also inform them of the financial situation of the Provinces and Missions (59 i).

488.—Every extraordinary transaction which entails the use of funds, and which calls for a decision of the Superior General or of his Council, shall be the subject of a report presented by the General Procurator, who will have charge of seeing the decision executed (191).

For ordinary affairs, marked in the budgets, he treats immediately and without new authorization those that concern the Congregation in general; he secures the execution of measures concerning the Provinces and

Communities, obtaining, if necessary, the required decisions on the part of the Superior General (198).

489.—The General Procurator, and the Fathers and Brothers working with him, will make it a matter of conscience to be thoroughly conversant with their functions and the varied information they require. They will keep their books and papers with scrupulous fidelity, and be on the watch never to surpass their powers.

Not only will they not seek to evade the control of their respective Superiors, but will rather invite it, especially at the periods which the Constitutions prescribe (59, 73, 108).

Administering goods that are sacred in their purpose, they must carefully look to economy, hinder useless expense, avoid risky speculations and projects. On the other hand, they will guard against putting themselves, systematically, in opposition to all that does not coincide with their view. They will sincerely take to heart the interests of the works, receiving all confreres kindly, and rendering them every possible service.

Finally, the General Procurator will be careful to avoid delay in filling orders, and in sending the accounts to all interested, especially to Procurators of Provinces, of Districts, of Missions, etc.

490.—Brothers who are employed at the Procure, for writing and accounts, for store-keeping, filling orders, packing, and commissions, depend solely, in the exercise of their functions, on the General Procurator and the Fathers with him. From them alone have they to receive orders, and their direction they will follow attentively and conscientiously.

491.—Provincial Procurators have charge, in dependence on the provincial Superior and his Council, of administering the property, movable and immovable, of the Province, and of overseeing the management of the temporal affairs of its houses (196).

For current ordinary affairs, they correspond with the General Procurator, and he with them, but through their respective Superiors (446).

They will carefully acquaint themselves and the Bursars of their Province with the method of accounting adopted in the Congregation.

They are, by right of office, members of the Provincial Council.

492.—Every quarter, they will give the Provincial a financial statement; every year, they will submit their books to the Provincial Council, to be examined by its members, or by two delegates.

Then, these accounts of the elapsed period, with the budget of the one to follow, as also the accounts and budgets of the houses of the Province, examined and signed by the Provincial, will be sent to the Superior General (59 i). The surplus on hand is sent to the General Procure (202).

493.—The better to know the material and financial condition of the houses, the provincial Superior will usually, in the annual visitation, be accompanied by the provincial Procurator, who will draw up a special report on each house (486 d).

494.—District Procurators have the same attributes as provincial Procurators.

They will, particularly in Missions, have a prudent, but constant, care to procure all possible resources in the country itself.

CONSTITUTION 60

BURSARS

(Reg. III, c. 5; Can. 516,2)

495.—As the Bursar has charge, under the authority of the Superior, of the temporal administration of his Community (199), he should first strive to acquire, if he has not it already, the information that concerns his charge. Thus, he will acquaint himself with the method of accounting used in the Institute, with the regulations that concern his function, with the financial condition of the house, with property titles, archives, materials, and also the personnel of domestics, workmen, and store-keepers.

He will conscientiously take to heart the material interests intrusted to him, and will so manage that the house may not only suffice to itself, but also contribute its part to the general support of the Province and the Institute (202). To that end, he will bring to all his work a great spirit of order, much foresight and economy, taking care that no one lacks what is necessary, but avoiding and preventing useless expense.

He will also remember that the nature of his functions renders them a constant exercise of charity, vigilance, humility, firmness and patience.

496.—He will restrict himself to the powers given him by the Constitutions, never surpassing them (209).

He can incur all the regular expenses, in the limits of the approved budget; but for extraordinary expenses,

not provided for in the budget, he needs a special authorization.

Proposals of extraordinary expense, for purchases, installations, constructions, etc., will be made by him, on the Superior's suggestion, the subject of a note or written report. The decision, according to the importance of the case, is given by the Superior or the local Council, or else the question is carried to higher Superiors.

497.—The ordinary functions of the Bursar fall under the following heads:

a. Having charge of the accounts, and of connected books or registers, he enters day by day the current receipts and expenses, income and outlay, in a word, all the transactions that vary the cash in hand. Every month he assembles the items under their respective heads, either in the ledger or on separate sheets, and presents them to the Superior. Every quarter he makes up his current accounts, including his accounts with workmen and storekeepers. Finally, every year, he draws up the annual report and budget which, when examined and accepted by the Superior in Council, are sent, together with the inventory of the financial situation, to the provincial Procurator under the Provincial's address.

b. Possessions of the house, cash, money orders, foundation capitals, are confided to him. He keeps in hand the sums necessary for current business; the rest is securely laid away, or invested to advantage (194).

He will never go out without having locked his office, his desk and his safe. He and the Superior alone will have the keys.

c. The Bursar sees to procuring Mass intentions for the Community; he keeps strict register of them and religiously gets them said, in accordance with the Church's laws (208).

d. He has to make, in understanding with the Superior, the list of the personnel which is to be approved by the Provincial, in view of the personal contribution to the General Procure (202).

e. He has charge of the material preparation for journeys; he will furnish confreres with money and other necessities at their departure, and receive from those arriving what they have over, the incurred expenses being verified (221).

f. He keeps the archives of the Bursarship, including property titles, bonds, business papers, registers of foundations and benefactors, all in good order.

g. The maintenance and the economic management of the house are the ordinary object of his functions.

He will see that, in matters of food, clothing, lodging, etc., there reign order, cleanliness and fitting economy (214).

He will take care to make good choice of storekeepers and workmen, to examine their wares and work, to keep their accounts correct, to pay them regularly, getting a proper and due receipt.

He issues orders within the appointed and authorized limits, settles receipts and expenses, effects the various payments, is diligent in liquidating debts, arranging with the Superior, if necessary, the further time to allow.

He will visit the store-room every week, and will take an inventory to submit to the Superior. Similarly he will, from time to time, visit all parts of the establishment to see to needed repairs.

498.—Unless other arrangements be made, the Bursar of the Community holds also the function of Prefect of Brothers. In that capacity he presides or gets another Father to preside at their principal exercises, meditation, evening prayer, meals. He gives them a conference at least once a week, unless the Superior takes that duty (273). He assists at their Chapter of Rules, and seeks to entertain among them the spirit of regularity and devotedness.

He directs their work. He will always be full of good will and kindness to them; but he will see that they accomplish their tasks acceptably. From heads of works and workshops he will require exact accounts; he will see their expense books, and will take care that there be not formed among them, any more than among the Fathers, a private purse, in contradiction to the rules of poverty.

499.—The charge and the spiritual care of servants belongs also to the Bursar.

In union with the Superior, he takes care of all who are staying some time in the Community, confreres, aspirants, guests and strangers (347).

In houses of education, he, having had an understanding with the Superior, treats with parents all questions concerning the tuition.

Finally, it falls to him, also in understanding with the Superior, to distribute alms among the poor, in the Community's name.

500.—In the Missions, Bursars will be guided by the various articles of this Constitution, adapting them, to the best of their ability, to local circumstances and needs.

DECRETUM

Sanctissimus Dominus Noster PIUS divina Providentia PP.XI, in audientia habita ab Eminentissimo S. C. de Religiosis Præfecto, die 4 aprilis 1922, Regulas et Constitutiones Congregationis Sancti Spiritus sub tutela Immaculati Cordis Beatissimæ Virginis Mariæ, jam pridem approbatas a felicis recordationis Pio PAPA X per Decretum S. Congregationis datum sub die 19 mensis Augusti 1909, nunc vero Codici Juris Canonici conformatas, pluribusque inductis immutationibus et additionibus, ad petitionem Capituli Generalis prædictæ Congregationis, ab hac S. Congreg. revisas, prout continentur in hoc exemplari, cujus autographum in Archivo S. Congregationis asservatur, benigne approbare et confirmare dignatus est, prout præsentis Decreti tenore approbat et confirmat, salva semper Ordinariorum auctoritate ad normam SS. Canonum et apostolicarum Constitutionum.

Contrariis quibuscumque non obstantibus.

Romæ, ex Secretaria S. C. de Religiosis, die 12 Junii, 1922.

(L. S.)

Pro Emo Card, PRÆFECTO,

J. Card. RAGONESI.

Maurus M. SERAFINI, Ab. O. S. B.

Secretarius.

TABLE OF CONTENTS

| | PAGE |
|-------------------|------|
| Approbation | 3 |

A. RULES PARS PRIMA

DE SODALITII CONSTITUTIONE.

| | |
|---|----|
| I—De Sodalitii dedicatione | 19 |
| II—De Sodalitii natura et fine | 20 |
| III—De Sodalitii dependentia | 20 |
| IV—De Sodalitii regimine | 21 |
| V—De Electionibus | 23 |
| VI—De Sodalibus admittendis vel dimittendis | 24 |
| VII—De Fratribus coadjutoribus | 25 |
| VIII—De Bonis temporalibus | 26 |

PARS SECUNDA

DE VIRTUTIBUS ET OFFICIIS SODALIIUM.

| | |
|---|----|
| I—De colenda paupertate | 26 |
| II—De modestia et castitate | 27 |
| III—De colenda obedientia | 28 |
| IV—De fovenda pietate | 28 |
| V—De cura sanitatis habenda | 30 |
| VI—De charitate fraterna | 30 |
| VII—De officiis erga Superiores et Benefactores | 31 |
| VIII—De agendi ratione cum extraneis | 32 |
| IX—De procuranda salute animarum | 33 |
| X—De observandis Regulis | 33 |

PARS TERTIA

| | |
|----------------------------------|----|
| I—De officio Superiorum | 34 |
| II—De officio Præfectorum | 35 |
| III—De officio Magistrorum | 37 |
| IV—De officio Procuratorum | 37 |
| V—De officio Œconomorum | 38 |

B. CONSTITUTIONS

PART I

GENERAL ORGANIZATION OF THE INSTITUTE

| | PAGE |
|---|------|
| 1. Name and Patrons | 41 |
| 2. Nature and Ends | 42 |
| 3. Means of Attaining These Ends | 43 |
| 4. Dependence of the Congregation | 44 |
| 5. Various Classes of Members | 47 |
| 6. Houses, Provinces, Mother House | 49 |
| 7. Administration of the Institute | 50 |
| 8. Precedence, Seniority and Titles of Address | 54 |
| 9. The Superior General | 56 |
| 10. The General Council, the Vicar General | 59 |
| 11. The General Chapter and Elections | 66 |
| 12. Visitors | 76 |
| 13. Provincial and Principal Superiors | 80 |
| 14. Local Superiors and Directors | 84 |
| 15. Councils, Provincial, Local and Special | 87 |
| 16. Administrative Chapters of Provinces and Communities | 91 |
| 17. Admission and Probation of Aspirants | 93 |
| 18. Profession, Holy Orders, Apostolic Consecration | 98 |
| 19. Renewal of Vows | 102 |
| 20. Departure, Dismissal, Expulsion | 105 |
| 21. Lay Brothers | 112 |
| 22. Temporal Goods | 115 |

PART II

RULES COMMON TO ALL THE PROFESSED.

| | PAGE |
|---|------|
| 23. The Vow of Poverty | 121 |
| 24. The Virtue of Poverty | 125 |
| 25. The Vow of Chastity | 128 |
| 26. The Virtue of Chastity | 129 |
| 27. The Vow of Obedience | 132 |
| 28. The Virtue of Obedience | 133 |
| 29. Dwelling in Common | 135 |
| 30. Exercises in Common, Study, Use of Time | 137 |
| 31. Worship of God; Devotion to Holy Patrons | 140 |
| 32. Exercises of Piety | 142 |
| 33. Silence | 144 |
| 34. Confession and Direction | 146 |
| 35. Spiritual Retreats | 148 |
| 36. Care of Health; the Sick; the Dead | 149 |
| 37. Mutual Duties of the Members of the Congregation | 155 |
| 38. Duties towards Superiors | 157 |
| 39. Duties towards Ecclesiastical and Civil Authorities.... | 160 |
| 40. Duties towards Benefactors, Parents and Strangers.... | 163 |
| 41. Traveling | 164 |
| 42. Reception of Outsiders | 167 |
| 43. Correspondence | 169 |
| 44. Charges and Affairs Foreign to the Institute | 171 |
| 45. Zeal for Self-Sanctification and the Salvation of Souls | 174 |
| 46. Observance of the Rule | 176 |

PART III

RULES SPECIAL TO FUNCTIONARIES.

| | PAGE |
|---|------|
| 47. The Superior General | 181 |
| 48. Provincial and Principal Superiors | 185 |
| 49. Local Superiors and Directors | 189 |
| 50. Ecclesiastical Superiors, Members of the Congregation | 193 |
| 51. Assistants—General, Provincial, Local | 197 |
| 52. Councilors—General, Provincial, Local; Chapters and Commissions | 200 |
| 53. The Secretaries | 203 |
| 54. Procurator at the Holy See; General Prefects; Cor- responding Secretaries; Special Secretary | 206 |
| 55. Community Functionaries | 209 |
| 56. Masters of Novices | 211 |
| 57. Prefects of Scholastics | 216 |
| 58. Prefects of Studies, Professors | 220 |
| 59. The Procurators | 224 |
| 60. Bursars | 229 |
| Decretum | 234 |
| Table of Contents— | |
| A. Rules | 235 |
| B. Constitutions | 236 |

APPENDIXES

| | |
|---|-----|
| Act of Profession | 239 |
| Form of Vows for Three Years | 241 |
| Act of Perpetual Vows | 242 |
| Consecration to the Apostolate | 243 |
| Annual Renewal of Vows | 245 |
| Versicles and Prayer to Be Recited after Renewal of Vows | 247 |
| Alphabetical Index of the Constitutions | 249 |

APPENDIXES

ACT OF PROFESSION

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Most Holy and adorable Trinity, animated with the liveliest gratitude for the inestimable favor which Thou hast deigned to bestow on me by calling me to the Religious and Apostolic life, I come with joy to consecrate myself to Thy Divine Majesty.

Being desirous of belonging to Thee forever; I, in presence of the Holy Altar, give myself entirely to Thee, in this pious Congregation, which is pleased to receive me amongst its members; and for love of Thee, I abandon to it, my liberty, my health and my life, wishing to immolate myself without reserve to the sacred interests of Thy Glory.

I, therefore, above all, bind myself to work without intermission at my own perfection, and at the same time to devote myself, with zeal, to the work of the salvation and sanctification of my neighbor, especially of the most abandoned souls.

And finally, I promise to persevere all my life in the Congregation as a faithful and devoted member, in spite of all the deceitful solicitations of nature, of the world, and of the devil. I declare, in particular, that I will not regard as legitimate motives for abandoning my vocation, the pains and trials, which I may have to encounter. On the contrary, I will rather strive, with the grace of God, to bear them with patience and resignation, after the example of the Divine Master, with a

view to my own sanctification and the salvation of my neighbor.

O Holy Ghost, to Whom I have the happiness of being henceforth consecrated, infuse into my heart the plenitude of Thy graces, Thy gifts of Wisdom and Understanding, of Counsel and of Fortitude, of Knowledge, of Piety, and of the Fear of the Lord; and fill my heart with the courage and zeal with which Thou didst fill the Apostles, in order that I may ever walk in their footsteps.

And do Thou, O Blessed Mary, Mother of Mercy and Goodness, sustain my weakness, and obtain for me the grace constantly and generously to fulfill my holy engagements, so that after a life of fervor and holiness, I may be united in Heaven for all eternity, to the children of Thy Immaculate Heart, in the glory of the Father, and of the Son, and of the Holy Ghost. Amen.

After having pronounced these engagements towards the Congregation the novice will make his first religious vows in the following manner:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

In the presence of our Lord Jesus Christ, of the Most Holy Virgin, of the Holy Patron Saints of the Congregation, and of all the Heavenly Court, I.....

..... make for three years to God and in the hands of the Superior General the three simple vows of Poverty, Chastity and Obedience, in the Congregation of the Holy Ghost and of the Holy Heart of Mary, and in accordance with its Rules and Constitutions.

FORM OF VOWS FOR THREE YEARS

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Most Holy and Adorable Trinity, humbly prostrate before Thee, I come to renew in Thy honour, and through love for Thee, the holy engagements I had the happiness of contracting on the day of my Profession.

In the presence of our Lord Jesus Christ, of the Most Holy Virgin, of the Holy Patrons of the Congregation, and of all the Heavenly Court,

I
make for three years to God and in the hands of the Superior General the three simple vows of Poverty, of Chastity, and of Obedience, in the Congregation of the Holy Ghost and of the Immaculate Heart of Mary, and in accordance with its Rules and Constitutions.

Deign, O Mary! my good and beloved Mother, to bless these sacred promises, and to obtain for me from the Holy Ghost the grace to observe them with constancy and fidelity, in order that I may become more and more worthy of being forever a child of your Immaculate Heart. Amen.

ACT OF PERPETUAL VOWS

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Most Holy and Adorable Trinity, filled with the desire of consecrating to You forever my entire being, I prostrate myself humbly before the throne of Your Divine Majesty, and implore You to receive with love the offering which I am about to make of myself to You, for all the time which You will be pleased to leave me here on earth.

In presence of our Lord Jesus Christ, of the Most Holy Virgin Mary, of the holy patrons of the Congregation, and of all the Heavenly Court, I,

.....make FOREVER to God and in the hands of our Very Reverend Father General, the three simple vows of Poverty, of Chastity, and of Obedience, in the Congregation of the Holy Ghost, and of the Immaculate Heart of Mary, and in accordance with its Rules and Constitutions.

O Jesus, my Lord and my God, it is for Your glory, and for the love of You, that I take these sacred engagements. Deign, O Divine Master, to unite my sacrifice with that which You offered on Calvary and still offer daily on the holy altar.

And you, O Mary, my most kind and beloved Mother, fill my soul with the graces and gifts of the Holy Ghost, your Heavenly Spouse. Grant that that Divine Spirit may always be my life, my support, and my strength, and that He may render me faithful in the perfect execution of the promises I have made. Amen.

In Testimony Whereof, I have signed the present act in duplicate on the holy altar.

CONSECRATION TO THE APOSTOLATE

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

O Jesus, my Master and my Sovereign Lord, the moment has come at last, to hearken to Thy voice which calls me, and to abandon all to follow Thee. It is with feelings of joy and love, that I respond to this call. Behold, O my God, I give myself entirely into Thy hands, I yield myself without reserve or measure, to be employed in Thy service, and immolated for Thy glory and the salvation of souls. I consecrate myself especially to the service of those, who are most abandoned and most despised among men. Here in Thy presence, and with all the fervor of my soul, I take the firm and unalterable resolution, to devote my whole life to their salvation, conformably to the will of my superiors, and to the rules of the Congregation. I desire for the love of Thy holy Name, and for these poor souls.

so dear to Thy Sacred Heart, and to that of Thy august Mother, to accept generously, every sacrifice; to support with patience, all the privations and trials, which the will of Thy Father may impose on me.

Henceforward, O my God, I belong entirely to Thee: make use of me as an instrument to be employed, only for Thy glory, and for the salvation and sanctification of my neighbor. Exhaust, consume all the forces of my being, in this great work of Thy infinite mercy. Bless, O most kind and adorable Master, these holy resolutions, bless my departure from this holy house, bless the well beloved confreres whom I leave behind, bless the superiors and masters, who have directed me with such tender solicitude, and bless especially, our Very Rev. Father General, to whom I promise anew, and for all my life, the most entire submission and most filial attachment. Bless, finally, O Lord, my journey, and my arrival at that place, to which Thy Divine Will may conduct me; bless my labors, give courage to my soul, and fortify my weakness; remain ever with me, filling me with the abundance of Thy graces, and with the apostolic virtues, in order that I may correspond fully, to the good desires, with which Thou hast deigned to inspire me.

O Mary, after Jesus, my only hope, keep me ever under thy maternal protection, obtain for me from the Holy Spirit, thy heavenly Spouse, the gift of perseverance, and the grace, to become more and more faithful, to my holy resolutions, that the Name of Thy divine Son may thereby be praised, blessed, and glorified, on earth and in Heaven. Amen.

ANNUAL RENEWAL OF VOWS
AND
OTHER PROFESSION ENGAGEMENTS

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Most Holy and adorable Trinity, animated with the liveliest gratitude for the numberless graces Thou hast showered on me, to this very day, and particularly in this Retreat, I come gladly to renew the offering I made Thee of myself on the blessed day of my Profession.

I must avow, O my God, that I have not always fulfilled the duties of my holy calling with the generosity Thou hadst a right to expect of me. Being often negligent and unfaithful, I have committed many faults. But becoming, in these days of prayer and recollection, more conscious of my failings, I have deplored them; and with full confidence in Thy infinite mercy, I venture to hope them pardoned.

Firmly resolved to make immediate reparation, by a life more generous and fervent, I anew consecrate myself, unreservedly and entirely, to the service of Thy Divine Majesty.

To this end, I promise Thee, my God, to strive better for my own sanctification, and to devote myself more zealously to the salvation of souls.

I mean to keep the Rules of our Institute more strictly, in particular those that concern the Vows and Virtues of Poverty, Chastity and Obedience. These sacred engagements I renew with all my heart. To the intentions of my Superiors I will especially conform, renouncing my own ideas and wishes, so as to be freely led by Religious Obedience.

I renew also my engagement to persevere all my life in the Congregation, in spite of the troubles and temptations I may have to bear. My desire is to attach myself ever closer and closer to my Vocation, even till my last breath.

O Mary, my good and beloved Mother, receive into thy Heart these resolutions and promises. Obtain from the Holy Ghost that I be constantly faithful to them, and shed more and more on my soul the abundance of His graces.

Deign, O Virgin most holy, to bless this new Religious year. Bless the Congregation, its missions, all its works. Bless the labors and sufferings of its members; make their works fruitful for our personal sanctification and for the salvation of souls. Obtain that one day we may have the happiness to be reunited in Heaven, in the company of all the children of thy Immaculate Heart, in the glory of the Father, and of the Son and of the Holy Ghost. Amen.

VERSICLES AND PRAYERS TO BE RECITED
AFTER THE RENEWAL OF VOWS

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. *Laudemus et superexaltemus eum in sacula.*

V. Memento Congregationis tuæ.

R. *Quam possedisti ab initio.*

V. Oremus pro fratribus nostris absentibus.

R. *Salvos fac servos tuos, Deus meus, sperantes in te.*

V. Dominus vobiscum.

R. *Et cum spiritu tuo.*

OREMUS.

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus, piissimæ maiestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes, ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas.

Omnipotens sempiterne Deus, qui facis mirabilia magna solus : prætende super famulos tuos, et super Congregationem tuam, Spiritum gratiæ salutaris; et, ut in veritate tibi complaceant, perpetuum eis rorem tuæ benedictionis infunde. Per Christum Dominum nostrum. — *Amen.*

Gratia Domini nostri Jesu Christi, et caritas Dei, et communicatio Sancti Spiritus sit cum omnibus vobis. — *Amen.*

Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super vos, et maneat semper. — *Amen.*

ALPHABETICAL INDEX OF THE CONSTITUTIONS

- Absence, allowed by Sup. Gen., 59 d; allowed by Provincial, 108 f.
- Abuses, reform in Gen. Chapter, 94; suppression of, 381, 388.
- Accounting, method of, 491, 495.
- Accounts (annual), Budgets: of Congregation, 195, 487; of Province, 59 i, 102 b, 108 j, 121 c, 195, 403, 496; of Houses, 59; 122 e, 195, 403, 497 a.
- Address, 53.
- Administration, Gen. Adm., 32-38; of Districts, 37; of Provinces, 36; of Communities, 38; of Works, 39 ff; of temporal goods of members, 206.
- Administrations, Civil: conduct towards, 330; conflicts with, 330; relations with, 15.
- Age, 193 b, 141; to Oblation, 133; Perpetual vows, 156, 159, 186.
- Aged, support of, 202.
- Alms, extraordinary, 108, 113; ordinary, 499.
- Apostasy, 167, 168, 180.
- Apostolate, end of Congregation, 3, 6, 7.
- Apostolic (life), 371, 5, 9.
- Archives, 439, 473; to consult, 396; to keep, 435 ff; to visit, 102 a; of Procurator at Rome, 441; of Gen. Procur., 486 b; of local Bursar, 495; General, 147, 162; Secretary of, 436.
- Aspirants, 389, 442, 452, 459, 460.
- Assistants, function of, 112, 116, 427; fulfilling duties, 423; General: 422, 423, 424, 425, 426; Local: 38, 116, 108 e; 188; Provincial: 36, 111, 397, 41, 73 a, 117, 49, 108.
- Authority, Civil, 329; Gen. Chap., 77; Superior Gen., 55.
- Auxiliary (Brother), 188, 189.
- Benefactors, agreements with, 15; duties to, 320, 331.
- Booklet (personal), 304, 462.
- Books, to give, 207; to have, 256; to publish, 108 h; 360.
- Breviary, 271.
- Brothers, 19, 177 ff; Exercises, 188, 246, 251, 272; habit, 22; instructions, 274; name, 24, 181; rank, 51; Prefect of, 498; retreats of, 288, 291; work of, 252.
- Budget, drawing up of, 59 i, 113 m, 122 e, 195; examining of, 486 b; 492, 497.
- Bulletin, 435 e; sent to Mother House, 108, 182, 435 f.

- Bursar (local econome), appointment of, 41; 108 v; duties, 38, 199, 495; powers, 496; responsibilities, 495 ff.
- Burses, 203.
- Canon Law, fidelity to, 416.
- Ceremonies, 262; Master of, 38, 447; of Mass, 266.
- Certificates, of Baptism, Confirmation, 137; of Oblation, 134; of Profession, 147; of Vows, 162; for Archives, 147, 162.
- Change, of Provincials, 404; of Professed, 391; of Superiors, 41, 391; Sup. Gen., Council, 74 f.
- Chapel, location of, 245; silence in, 279; upkeep of, 215.
- Chapter (of Rules), 249, 383, 459; composition of, 128; object of, 129; special matters, 146, 158; Chapter (administrative) 42, 433; duties in, 434; minutes of, 434; presided over, 104 b, 108 k, 113 k.
- Chapters, 40, 43. General: approbation of, 11 n; authority of, 77; composed of, 78; convocation of, 11 n, 81; decisions of, 97; discussions in, 95; elections to, 88 ff; matters of, 94; presided over, 57; promulgation, 57; time held, 73 n; Provincial, 117.
- Charges, in Community, 409; outside Community 59 f; 356.
- Charity, to dismissed, 173 d, g; 175.
- Charity, mutual, 309, 311; to neighbor, 334.
- Chastity, 222 f, 224 ff, 361.
- Church, attachment to, 321; prayers for, 328; teachings of, 322, 443, 478.
- Classes, 480 ff.
- Clergy, attitude to, 325.
- Cloister, 244 ff, 351.
- Command, in name of vow, Sup. 232 ff, Visitor, 104 d.
- Commissions, 443; in Gen. Chap., 95; in Province, 108 k; local, 113 l; for examining Aspirants, 132, 139, 469; Postulants, 108.
- Communion, 266, 267; 305, 307, 320.
- Community, administration of, 41; condition, 26; foundation, 73 g, 11 d; representation, 78 a; rule, 59 l; suppression of, 73 g; transfer of, 73 g; Local: administration of, 243, 214; chapel, 245; cloister, 244, 246; parlors, 247.
- Community Life, obligation, 242; exemption from, 240, 295.

- Concursus**, 108 h, 359.
- Conferences**, Spiritual: 457, 470; Theological, 255.
- Confessions**, of children, 230; faithful, 229; members, 281; Novices, 454; Scholastics, 465.
- Conflicts**, Ecclesiastical Authority, 11 k; Superiors, 401; eccl. sup. members, 416, 419; in Congreg. 11 l.
- Congregation**, arms, 4; attachment to Holy See, 321; classification, 5; dedication of, 1; dependence, 10; duties to, 313, 316; interests, 326; motto of, 4; possessions, 191; title of, 1; members, kinds of, 18, 19.
- Consecration**, 73 b, 153; Brothers, 186, 187; examination for, 467; information, 108 d, 154; seniority, 50.
- Constitutions** (Rules and), observation of, procured, 388, 99, 102 h, 107, 383; fidelity to, 374; obligations of, 236, 375, 164; reading of, 377; penance for transgression, 236; interpretation of, 94; modifications, 94, 97; given to whom, 143, 175, 377; not given to outsiders, 382.
- Contribution** (personal), 202, 486 d, 497 d.
- Correspondence**, 352 ff, 113 c; administrative: 392, 398, 416, 437, 444, 446; of Provincial: 108 r; of Ecc. Sup. in Cong., 416, 435 b.
- Costume**, nature, 20, 23; qualities of, 216, 217, 448, 497; Brothers, 21; Clerics, 22; Novices, 22.
- Councils**, holding of, 430; presided by, 104 b; secret of, 431; Secretaries of, 136.
- Council, General**, composed of, 32, 63; meetings of, 67; matters of, 169, 170 ff; vote of, 72, 73; duties of, 81, 108, 141, 169, 191, 193; special jurisdiction of, 73 a-r.
- Council, Local**, matter to treat, 122; meeting of, 119; membership of, 118; presidency of, 113 j, 104 b.
- Council, Provincial**, appointment, 117; duties, 121, 491, 403; meetings, 119.
- Council of a work**, composed of, 118; jurisdiction, 124, 147, 157; meeting of, 119; Novitiate, 455, 462, 119, 124.
- Councilors**, Spirit, 428; union with Sup., 429; zeal, 432. General: Election, 41, 66, 69; dismissal, 73 d; duties, 432; obsequies of, 306; qualities, 42, 87; rank, 46, 47; vote of, 430.

- Councilors, Provincial: functions of, 36, 433; nominations of, 41, 73 a; limitation of powers, 124; r. place Prov., 111; Local: function, 38, 433; nomination, 41, 108 e; qualities, 118.
- Debts, 201.
- Deceased, burial, 303; duties to, 304; Necrology, 307, 451; notice of, 304, 434 d; Masses for, 305, 307; Superiors, 306.
- Delegates to Chapter, 78.
- Departure, 11 h, 73 e, 163 f, 169, 171, 190.
- Devotions, 259.
- Diocese, to abandon, accept, etc., 11 l.
- Direction, to Provincial, 285, 287, 402; to Superior, 283, 284; to Visitor, 102 d; of conscience, 465; of Novices, 458; of laity, 229; letters of, 224, 354.
- Directors, of residences, 40, 41, 108 e, n, 114, 400, 126, 197, 233, 412, 413; of a work, 40, 115, 355.
- Dismissal, 11 g, 73 e, 169 ff.
- Dispensations, to Community 59 m, 73 m, 108 i, to obtain, 380; to Province, 73 m; to publish, 380; to verify, 102 h; from exercises, 250; from vows, 11 g, 174, 169, 190.
- Dispersion, 241.
- Dissensions, 11 l.
- Districts, 29, 102 g, 35, 37, 59 l, 78.
- Economes, General: 32, 41, 46, 73 a, 193, 483, 113 m, 484 ff. Provincial: appointment, 41, 59 g; functions, 198, 491; reports, 403, 492 ff, 113 m.
- Elections, Delegates to Chapter, 79; Gen. Council, and Sup. Gen., 86 ff.
- Examen, 249, 268, 270.
- Examinations, presided by, 108 j; for Oblation, 138, 456; for Orders, 467, 474; for Profession, 457; for jurisdiction, 474; of Fathers, 254; public, 359.
- Exercises (in common), 113 i, 269; announcing of, 251; order of, 250; place of, 246; regularity of, 450; of piety, 263 ff.
- Expenses, authorization for extraordinary, 59 j, 73 q, 108 v, 113 n, 121 c, 122 e.
- Expulsion, of member, 73 e; information on, 108 d; from office, 170; vows expiring, 163; Perpetual vows, 171 ff.

- Exterior** (relations with), 102 e, 335 ff, 345 ff, 352 ff, 361, 364.
- Family**, charge of, 140 d, 357; goods of, 211; duties to, 332 f; visits to, 59 d, 108 f, 343.
- Fathers**, 19, 21, 312.
- Feasts**, 3.
- Food**, 218, 293.
- Formation** (of Aspirants) 29, expenses for, 155, 462, 473.
- Foundations**, of burses, Masses, 73 q, 203; record of, 486 b, 497 f.
- Fugitive**, 167, 168, 170.
- Functions**, 131 a; to accept, 339, 370; to control, 102 c, 153, 239.
- Functionaries**, 32, 38, 286, 392.
- Furniture**, 216, 220, 256.
- Gifts**, Novices, from, 144; Professed, 206; to approve, 59 k, 73 r; to accept, 108 w; for self, 208; for work, 211.
- Goods** Spiritual participate in, 135, 150, 160, 183; Temporal: of Congregation, 191; alienation of, 11 j; 191; administration of, 193, 483, 488; speculation with, 489; patrimonial, 59 e, 206.
- Habit**, 217.
- Health**, 142 a; absence because of, 295; care of, 292; no reason for exclusion, 163.
- Holy Ghost**, Consecration to, 1; consequences, 224; devotion to, 259; prayers to, 82.
- Holy See**, candidates to be presented to, 73, 414; authorize alienation of property, 191; dependence on, 10, 12; directions from, 9; indults from, 59, 163, 164, 165; matters reserved to, 11, 169, 171, 172; permissions relative to General Chapter, 80; sanction of election, 91; statutes, 98; prayers for Pope, 328; submission to, 386, 321, 478.
- Hospital**, 297.
- Hotels**, 219.
- Houses**, annexes, 26; kinds of, 25, 26; of education, 246, 351; of formation, 29, 155; members employed, their duties, 370; possessions, 191; property, 192, 200, 202.
- Hunting**, forbidden, 362.
- Imitation of Christ**, reading of, 278.

- Immaculate Heart, Consecration to, 224; devotion to, 259; feast of, 260; prayers to, 82; protection, 1; retreat for feast, 260.
- Impediments, to Novitiate, 139, 140; dispensations from, 11 i, 73 c, 141.
- Indults, 163 ff.
- Infirmary, 298.
- Instruction (religious), of Brothers, 274; Novices, 457.
- Intentions (of Mass), 202, 208.
- Inventories, 192, 497.
- Journeys, authorization for, 340; exploring, 341; ministry, 409; to family, 343; poverty in, 219, 221, 497 e.
- Last Sacraments, 301.
- Laws (Civil), 339; law suits, 204.
- Letters, control of, 104 e, 113 c, 354, 355; of direction, 229, 354; reserved, 104 d, 108 r; during retreat, 290; non-administrative, 352, 353; administrative, 318, 353, 446.
- Librarian, 38, 449.
- Library, 215, 256, 449, 475.
- Linen, 217.
- Manual, of Rules, 377, 382.
- Masses, for whom, 305, 307, 332, 320, 331; Christmas Masses, 208; free intention, 208; request for, 208; 497 c.
- Meals, 249, 264; outside, 339; reading at, 278; retreats, 290; visitors at, 346.
- Medicine, practice of, 361.
- Meditation, 265.
- Ministry, to authorize, 108 q; dispense from, 221; distribute, 131 a, 409.
- Minutes, of Chapters, 130, 380; Gen. Chap., 98; Gen. Council, 435 i; of visits, 102 i, 108 k.
- Missions, confided, 417; head of, 418; interest in, 400; language, 253; remedies in, 298; resources of, 202, 211, 216.
- Mother House, administrative center, 31; relations with, 317, 416, 432; residence of Sup. Gen., 54; transfer of, 11 e.
- Motto, 4, 308.
- Necrology, 303, 307, 436, 451.
- Newspapers (reviews), 108 f, 360, 449.

- Novices**, 136-144, 181-184; goods of, impediments, instruction; Master of, 452-462; appointment, 41, 59 g, 108 n; functions, 39, 452, 146; qualities, 42, 389.
- Novitiate**, erection of, 11 c, 73 h; admission to, etc., 143, 145, 179, 183; council of, 124, 139 f; 455; readmission, 165; rule of, 453; record of, 462.
- Obedience**, 92, 108 l; virtue of, 236 ff, 375; vow of, 232 ff.
- Oblation**, admission to, 133, 136, 129 c; aspirants to, 124 d; 138, 456; act of, 134; effects of, 135; of Aspirant Brothers, 178, 181, 187.
- Observations**, 238, 383.
- Orders (Holy)**, call to, 59 b, 73 d; examination for, 124 d, 467; information on, 108 d, 154, 467; preparation for, 152, 467; proposal for, 108 c; votes for, 129 c, 465.
- Ordinaries**, agreements with, 15; consent of, 14; jurisdiction, 164, 172; relations canonical, 13; conflicts with, 326, 353; duties to, 324; permission reserved to, 360; prayers for, 328.
- Parents**, 332.
- Parlors**, keeping of, 215, 247; visits to, 345.
- Patrimony**, 206.
- Patrons**, 2, devotion to, 258.
- Penances**, 122 b, 236, 375.
- Permissions**, asking of, 379, 381, 382; ordinary, 113 b; Provincial, 108 i.
- Personnel**, care of, 416; distribution of, 59 c, 108 m; 390, 399, 409; record of, 435 e.
- Postulants**, 108 a, b; 132 ff, 180 ff; profession of, 150.
- Poverty**, permissions on, 113 o, 206, 212, 378, 380; virtue of, 213 ff; vow of, 205 ff, 363.
- Powers**, of Bursar, 497; Councils, 121; Directors, 113; Superiors, 113; Provincials, 108; Visitors, 104.
- Prayer**, 38, 81, 249, 265, 289, 451, 270.
- Precedence**, 44 ff.
- Prefects**, Apostolic, 414; of Aspirants, 442; of Brothers, 498; General, 34, 41, 59 h; of Health, 296, 448; Scholastics, 463 ff; of Studies, 466, 471, 474, 479; of Worship, 447.
- Prefecture (Apost.)**, 11 a.
- Procurator (at Rome)**, 30, 440 s, 41, 73 a, 46, 78 b.
- Profession**, Act of, 435 c; of Brothers, 178, 183, 187; admission to, 142, 146, 108 c, 73 b; effects of,

- 131, 149 f; examination for, 124 d; formula of, 148; readmission, 165; received by, 112 e; records of, 435 c; in art. mort., 150.
- Profession** (of Faith), of Sup. Gen., 92; Princ. Sup., 395; Local Sup., 407; of Professors, 464.
- Professors**, 471, 476 ff.
- Province**, administration of, 36, 397, 401; defined, 29, 155; delegates, 78; duties to, 313; erection of, 11 a, 73 j; charges of, 155; regulations of, 59.1; property of, 191, 200; Provincial, cf. Superior.
- Prudence**, 229.
- Publication**, 360.
- Questions** (for Councils), 73, 97, 122, 124.
- Reading** (spiritual), 249, 273, 274; of prayers, 38, 264, 451.
- Recollection**, 291.
- Records**, of foundation of Masses, 102 v; 486 b; of property, 492, 497 a, etc.; of Novices, 147, 462; of Scholastics, 473.
- Recreation**, 249; games at, 293; strangers in, 113 h; journeys for, 342, 343.
- Regulations**, to approve, 59 l; control, 102 c; dispense, 108 i; modify, 113 i.
- Regulator**, 38, 450.
- Religious**, 327.
- Religious**, Sacred Congregation of: reports to, 12.
- Religious Life**, 9, 257 ff, 322, 334.
- Reports**, to General Chapter, 94; to Mother House, 108 r; to Rome, 12; of Novitiate, 455, 462; of Superiors, 285; of Secretary General, 435 b.
- Residence**, 26, 30, 73 g, 40, 383, 240.
- Retreat**, annual, 108 l; 249, 287, 289; General chapter, 83; monthly, 249, 291; ordination, 154; special, 384, 395, 406, 414.
- Reunion** (in missions), 117, 127 c, 417.
- Reviews**, 108 l; 360, 449.
- Rooms**, 215; order in, 497 g; contents, 218; visits forbidden to, 230.
- Rosary**, 249, 271.
- Safe**, 194, 487.
- Sanctification**, personal, 6, 8, 365 ff.
- Scholasticate**, 27, 39, 73 l, 151, 463; junior, 27.
- Scholastics**, 10; seniority, 51; studies, 151, 152, 443, 463, 478.

- Schools (Apostolic), 27, 112 d, 132, 139 b; Prefects of, 469 ff.
- Sciences (Eccles.), 253, 151, 443, 463, 478.
- Scripture, 273, 278.
- Secretaries, 438, 439; corresponding, 41, 59 l, 34, 444, 445; of Provinces, 35, 437; General, 32, 41, 73 a, 46, 68, 435.
- Seniority, 45, 51.
- Servants, 350, 499.
- Sick, 202, 296, 314, 446, 228, 300 ff, 361.
- Silence, 276, 279, 290.
- Singing, 262, 447.
- Sleep, 293.
- Sponsors, 357.
- Stations, 26.
- Statutes (of Chap.), 98.
- Students, 122a, 499.
- Studies, 252, 253, 466; Prefect of, 38, 471, 474, 479, 108 j; program of, 108 j.
- Substitutes (Gen. Chap.), 78; Sup., 61, 111, 116, etc.
- Suffrages, for dead, 304.
- Superior General, authority, 56; calls Gen. Chap., 81; General Council, 381; election, 41, 54, 86, 91; functions, 55; residence, 31, 54; responsibilities, 384 ff; title, 53; relations with Assist. and Councilors, 385, 424; recourse to, 318, 378, 390; recruiting of Aspirants, 389; requests for Profess., etc., 145, 181, 154; special duties, functions, powers, 384-394.
- Superior, Provincial, Principal: 107, 405, 30, 110, 37; appointment, 108; Council meetings, 397; functions, 315; rank, 48; title, 53; rights to command, 232 s; preside at exercises, 248; permit absences, 336, 338; supervise correspondence, 354; major, 37; conflicts with, 330; decisions made known, 127 a, 129 a; prayers for, 451.
- Subaltern, conform to intentions of major sup., 237; intermediaries, 116; restrictions of, 240.
- Ecclesiastical, members of Congregation: conflicts with, 11 k; duties, 414 ff; qualities, 392, 432; rank of, 45; religious Superiors, 17, 395, 418.

tions, 107, 108; limitations, 197, 36; replaced by, 111; retreat to make, 395; retreat to pre-side at, 402; permissions, 108; oath to take, 395; reports to Sup. Gen., 398; will to be made, 404. Local: appointment, 41, 59 g; change, 413; duty, 408; examine accounts, 411; consulting Council, 123, 130; permissions he grants, 206, 340, 358; relations with Maj. Sup., 408; visitation of house, 411; 496; votes to be taken by, 162.

Suppression, 11 b; 14.

Suspension, 173.

Tax, 497 d.

Temporal Interests, 210, 394, 404, 413, 420.

Testimonial (Letters), to give, 108 g; to present, 137.

Time, its use, 252, 456, 471.

Titles, of property, 102 b, 486 b, 497 f; personal, in com., 53; outside of, 59 f; 356.

Trading, 363.

Traveling (v. journeys).

Trousseau, 217, 220.

Union, 429; with Sup. Gen., 317, 398, 422.

Urgent Matters, 60, 100, 121 f, 123 c, 172, 206.

Vacation, 472, 295, 344.

Vicar General, 76; Apostolic, 414.

Visitations, 99 ff; 108 l; 401; report of, 393; Visitors: 33, 37, 101; appointed, 41, 73 a; 99 ff; functions, 286, 454; extraordinary, 100 f; permanent, 78 g.

Visits, 337, 290, 342, 345.

Visits, to Blessed Sacrament, 249.

Vocation, 456.

Votes, for Brothers, 187; for Renewal of vows, 161; for Profession, 146; at Gen. Council, 72, 74, 75, 169, 191; Gen. Chapt., 89, 97; meetings, 430, 79, 158.

Vows, of religion, 8; Perpetual: admission to, 73 b, 108 d, 156 ff, 187; conditions, 159; dispensation, 11 f; effects, 160. Temporary, 156, 157; Renewal of, 161, 162; for Brother, 178, 186, 187; of Poverty, 205 ff; Chastity, 222 f; Obedience, 232 ff.

Wills, 206, 210, 394, 404, 413, 420, 486 b.

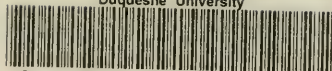
Works, of Congr., 6, 7, 73 h, i; direction of, 118, 326.

Worship, 257 ff.

Zeal, for souls, 9; qualities of, 369 ff.

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